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"The Peculiar Institution."

From the Ohio American.

WHITE SLAVES.

William Moore, and his wife, his sister, and a young man, held as slaves, in Hardy county, Virginia, sometime last fall, escaped, and made their way to Cadiz, Ohio. There, Moore and his wife were arrested, he on a charge of horse-stealing, and she as a fugitive from Slavery. He was put into prison to await his trial, and she carried to Wheeling, on her way back to Slavery. At the latter place she managed to hide from her captors, and by the aid of some friends of humanity, even there, to finally return to Ohio, and elude pursuit. The husband was brought to trial in a week or so, when it was proved that his captor had admitted to the landlord where he stopped, that the horse he was charged with having stolen, was loaned to him to visit his relatives on the Sabbath—and so the charge of stealing failed, and he was spirited away by the Abolitionists before any other charge could be hatched against him. He finally made his way to Canada, found employment for the winter near Chippewa, labored hard and clothed himself well, having been nearly destitute when he arrived at that "home of the free." Some weeks since, he heard of the whereabouts of his wife in Ohio, and immediately set out to find her. After a separation of some six months, they met again in the neighborhood of Cadiz, and immediately started together on their journey to Canada. We had the pleasure, last week, of contributing our mite to forward them on their way, and to see them safely embarked on one of our comfortable lake craft, for the dominions of Victoria. The young man and woman who first left Virginia with them, had the good luck to reach Canada at the time without interruption.

William Moore has a slight touch of the African in his hair; but with his hat on might walk our streets for a month without being suspected of being other than a foreigner from the Albion Isle. His wife has no appearance of African blood whatever. She has very light straight hair, light blue eyes, and form or feature would do no discredit to the women of New England. A look upon her countenance, evercast as it is with an indescribable expression of melancholy, and the blight of oppression, must give any one, however hardened by the prejudice against the caste, peculiar views of that most remarkable process by which Henry Clay proposes to exterminate slavery, by a theory which he claims as peculiarly his own.

Mr. Moore informs us that by means of escape on the one hand, and sales to the South for fear of escape on the other, the portion of the Old Dominion from which he came is becoming well depopulated of the victims of the "sum of all villanies."

From the Liberty Advocate.

ABDUCTION OF THREE CITIZENS OF OHIO!!

Mr. EDITOR: On Wednesday night, the 9th instant, three citizens of Decatur township, Washington county, Ohio, were kidnapped and carried off into Virginia, and are now lodged in prison at Parkersburg. The facts of the case are supposed to be these: A number of slaves belonging to Mr. Howard, of Washington's bottom, below Blannerhassett's island, resolved on escaping from his patriarchal care, and the kidnapped citizens aforesaid, with four others, by accident or otherwise, were on the beach at the narrows, above Little Hocking, when the slaves landed from their "Dug out," and were rendering them that assistance which a generous, and noble mind, with true pleasure, most willingly would do, in packing or gathering up their bundles; and as the self-emancipated slaves and their friends, the good Samaritans, arose the bank of the Ohio, they were closed in upon by a number of Virginians, who fired two guns without effect. A scuffle and fight ensued, in which Creighton Lorain, Henry Garner, and Mordecai Thomas, were overpowered, and with all the slaves but one, carried over the river. It is alledged that these citizens of Ohio were not, and had not been, under the jurisdiction of Virginia—of course were guilty of no crime by the laws thereof. *They are poor men, having wives and children to lament the cruel loss inflicted upon them by Virginia slaveholders.* A Quaker lady, and the wife of Henry Garner visited Parkersburg, for the purpose of seeing, the one her neighbors, and the other a husband, but the chivalric slaveholders and their serfs refused them admittance. There is much excitement, and several public meetings have been held in the county to consider the flagrant outrage upon Ohio sovereignty. The imprisoned citizens are without the means of employing legal aid. One attorney, a gentleman of Parkersburg, *only* asks $300 for his services in the case!

On the 18th instant, the examination trial on the part of the State takes place—the final trial will not take place before next fall.

A CITIZEN OF OHIO.

JULY 14, 1845.

From the Free Labor Advocate.

THE MOB AND MURDER IN INDIANAPOLIS.

The other day we copied a brief paragraph from the Indiana Sentinel, concerning a brutal murder committed in Indianapolis on the 4th of July. The Sentinel, the State Democratic paper, represented the colored man murdered, as a steady, inoffensive man, who had purchased his freedom many years ago in Kentucky.

We have just obtained from an authentic source, further particulars of this most horrible outrage.

The poor fellow was murdered by a gang of drunken ruffians, in the presence of *two hundred people*—multitudinous voices exclaiming, at the time, "Kill the d—d nigger, kill him." *They beat him after he was dead.* And as he lay, with the blood bubbling round him, the cry arose for more blood. "The niggers are getting too cursed thick, and they ought to be thinned out"—"I would as lief kill a nigger as an ox"—"Damn them—I wish every one was shot, and the Abolitionists, too"—were the exclamations which broke from infuriate lips. No effort was made to stay the mob, though at any moment there was enough of *good society* to arrest the violence. In about two hours, one of the murderers was seized. Another remained in town twenty-four hours after the deed, when, a warrant being issued, he slipped off.

When the first arrest was made, as the crowd was passing the post-office, one of them, a member of the City Council, brutally assaulted De Puy, the amiable editor of the Indiana Freeman, who abandoned his party last fall, because of its devotion to Slavery. Other violence was threatened, when a Christian professor told him he must leave the street or he would be murdered. De Puy expostulated, but the reply of the man was, "You have no friends here." De Puy escaped, and it was well he did, as the mob made diligent search for him, for an hour afterwards.

The Councilman who had assaulted him, in order to forestall all complaint, got a fellow of his own kidney to complain of him, and he was fined two dollars! As the justice was filling out the docket, he requested him to make it three dollars, and let him give the Abolitionists another "whaling;" and as he left, he remarked that he now knew "just what it cost to whip an Abolitionist." The brute! perhaps he may be mistaken.

During all this time, it is stated, the good people of the city indulged in the most inflammatory language. On the following Saturday, however, becoming ashamed of themselves, or recollecting probably the use which might be made of the outrage, and their conduct, against themselves, they raised a subscription, and hired two lawyers to prosecute the murderer. A deputation, consisting of the Rev. Henry Beecher, and a lawyer, waited on De Puy to advise him to say nothing about the murder!!

This is so strange, so mortifying, so gross an offence against Justice—a minister of Jesus Christ, a professed Anti-Slavery man, too, interposing to prevent the exposure of an act of infernal atrocity, and the denunciation of conduct on the part of respectable citizens, utterly disgraceful—that we could not believe it, were it not for the character of our informant.

Let De Puy stand his ground. He has friends out of Indianapolis, if he has none in it. The time will yet come, when some of the discreet men there will think even him a respectable man, as those now who are not fair-weather friends, deem him a noble-spirited one.

From the Commercial Advertiser.

U. S. BRIG TRUXTON,
OFF SIERRA LEONE RIVER,
March 29, 1845.

Here we are, in tow of her Britannic Majesty's steamer Ardent, with an American schooner our prize and a Spanish brigantine, prize to the steamer, captured in the Rio Pongas, one hundred miles to the northward. We had good information, when we left Monrovia, that there was a vessel in the Ponga, waiting a cargo; and on our arrival off the river, finding an English man-of-war steamer, arrangements were made to send a combined boat expedition to make captures for both vessels.

They proceeded about fifty miles from the anchorage outside the bar, carrying English colors all the way. On coming in sight, our little schooner ran up the American ensign to protect herself from any suspicion, when our own boats, after running alongside of her, changed their ensigns and produced the stripes and stars, much to the astonishment of those on board. She proved to be the Spitfire, of New-Orleans, and ran a cargo of slaves from the same place last year; of only about 100 tons, but, though of so small a size, stowed 346 negroes, and landed near Matanzas, Cuba, 339.

Between her decks, where the slaves are packed, there is not room enough for a man to sit, unless inclining his head forward. Their food, half a pint of rice per day, with one pint of water. No one can imagine the sufferings of slaves, on their passage across, unless the conveyances in which they are taken can be examined. Our friend had none on board, but his cargo of three hundred were ready in a barracoon waiting a good opportunity to start. A good hearty negro costs but twenty dollars, or thereabout, and is purchased for rum, powder, tobacco, cloth, &c. They bring from three to four hundred dollars in Cuba. The English are doing everything in their power to prevent the Slave-Trade, and keep a force of thirty vessels on this coast, all actively cruising. This large force is to be very much increased shortly.

APRIL 4th.—Our prize is all ready, and sails for Boston to-morrow, under charge of Lieut. Reid, with all the necessary papers and documents to condemn her. I am glad that the ice has been broken, and that we have been the ship to do it.

I have been frequently on shore here, and received every attention from the people. I mean the white residents. We are all well on board, including all those who were engaged in the boat expedition.

It was expected that many would be taken down; but our good fortune has sent us here during the healthiest season of the year, and we have been favored every way since our arrival on the coast. We leave to-morrow, also, for the Cape de Verds, and a pleasure excursion among the Canary Islands, returning to Port Praya in fifty days from our departure. We are in great hopes that we have seen the last of the coast, as all are heartily tired of it, and anxious to get home. Our prize may hasten us, as we believe the captain intends to defend himself.

From the New Orleans Picayune.

BATTLE ROYAL IN RAPIDES, La.

The last Western Democrat, published at Alexandria, La. gives lengthy particulars of a regular battle recently fought in the parish of Rapides, in which several persons were killed. To make a long story short, it seems that some time in November last a man named Jas. Spurlock, together with Wm. Norton, his overseer, succeeded in running off to Texas about seventy negroes, property on which the banks of this city and private individuals had mortgages to a considerable amount. Tempting rewards were offered for the recovery of the slaves, and a daring young man went on to Texas and succeeded in starting back with five of them. He reached some point on this side the Sabine, but was overtaken and obliged to give up the slaves; this was the first attempt.

Not daunted by this reverse, the young man is said to have gathered about fifteen armed men, and by circuitous routes again reached the neighborhood of the runaways in Texas unsuspected. We now quote from the Democrat:

"About daylight, on the morning of the 16th, the party entered the premises, secured 56 negroes a number of horses, mules, &c. and marched directly for the Sabine. Norton and Kirkland, overseers, were, we are informed, taken prisoners. The cavalcade moved on slowly, and on Friday night last reached Mr. Isler's, on 'Ten Mile Creek,' distant from this place about 45 miles. Severely fatigued by travelling about 100 miles, the party sunk on the ground and fell into a profound slumber, which was disturbed at daybreak by the whistling of bullets through the tents. The leader was on guard at the time, and immediately awoke his men, (we use his own words,) all of whom, with the exception of two, immediately fled. The assailants, he says, numbered about 40. The two that stood by him, named McDaniel and Wilson, were shot dead. Our hero, and a young man named McGhee, who came up afterwards, succeeded in killing two of their opponents and wounding another, and then made good their retreat. The slaves were retaken, and the victors started for home."

The editor of the Democrat does not justify these high-handed proceedings at all, and says that no citizen of Rapides was in any way connected with the disgraceful affair. The scheme, he says, was concocted in this city, and the person selected to make the desperate effort to bring the property within the jurisdiction of the courts in Rapides is a stranger to that community. The Democrat thus closes its strange account:

"The party that seized and the party that followed and captured the slaves, were Texans. We wash our hands of the whole business, but must insist that the laws of our State be rigidly enforced against those outcasts who make our soil the theatre of their bloody deeds."

From the Pittsburg Spirit of Liberty.

ANOTHER KIDNAPPING CASE.

Showers, a slaveholder, of Martinsburg, Va. who last winter attempted to carry off into slavery the wife of Mr. Strickland, a colored man of this city, and also committed an assault on Strickland himself in attempting to take away his wife, having failed in his first attempt, made another on the morning of Wednesday last, under the following circumstances:

Strickland keeps an eating-house in the cellar beneath the office of the "Commercial Journal," Third street, near the Post-office. Showers, with three or four accomplices, who had accompanied him from Virginia, entered the eating-house and called for breakfast. Strickland himself was asleep, and as his wife came in to attend the call, Showers seized and attempted to gag her, but she succeeded in shrieking loudly enough to awaken her husband, who jumped up and rushed out to rescue her. As he approached, Showers drew a pistol, cocked and presented it at Strickland; but the latter passed out into the street, raised an alarm, and Showers, again balked of his prey, sought safety for himself in flight. A city police officer pursued, and overtook him about five miles from the city, and brought him before the Mayor, to answer to a charge of assault upon Strickland. After a full hearing, Showers was held to bail in $200, to appear before the October court, and answer for the assault. He was also held to bail in $1,500 to keep the peace towards Strickland, on a warrant issued at the time of the previous assault, last winter.

The whole amount of bail required being $1,700 and Showers being in a position where it could not readily be obtained, Wm. E. Austin, Esq. one of our Liberty friends, suggested that all the difficulty might be amicably settled if Showers would relinquish his claim to Mrs. Strickland. This was at length acceded to by Showers, a deed of manumission was executed in proper *legal* form, and the poor woman may now possess her soul in peace. SHE IS FREE!

Messrs. Forrester, Courtney, and Howard, were the attorneys in behalf of Strickland. Wilson McCandless, for Showers—who, by-the-bye, is said to be a *very orthodox* member of the Methodist Episcopal church, (*Northern* division.) Mr. McC. took occasion in his argument to express his *regret* that so many Abolitionists should, by their presence and sympathy, encourage Strickland to prosecute his worthy client, Showers. To this Mr. Forrester replied very happily. So far from deeming it discreditable, he thought it highly creditable to the friends of liberty to be present. It was becoming, at all times, to succor and encourage the weak and defenceless against the powerful wrongdoer—the oppressed against the oppressor. Mr. McCandless himself has far more reason to be ashamed of his overseer manner of calling poor Strickland a LIAR. We think it was cowardly thus to insult a witness, who dare not resent the affront in such a place, nor anywhere else, because he was poor and defenceless, belonging to an oppressed race. And you *are* a *Democrat*, too! Mr. McCandless, the Magnus Apollo, the very "*embodiment*" of Democracy!

Pro-Slavery.

GOVERNOR HAMMOND'S LETTER ON SOUTHERN SLAVERY.

(Continued.)

You quote the denunciation of Tyre and Sidon, and say that "the chief reason given by the prophet Joel for their destruction, was, that they were notorious, beyond all others, for carrying on the Slave-Trade." I am afraid you think we have no Bibles in the slave States, or that we are unable to read them. I cannot otherwise account for your making this reference, unless indeed your own reading is confined to an expurgated edition, prepared for the use of Abolitionists, in which everything relating to Slavery that militates against their view of it is left out. The prophet Joel denounces the Tyrians and Sidonians because "The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians." And what is the divine vengeance of this "notorious slave trading"? Hear it. "And I will sell your sons and daughters into the hands of the children of Judah, and they shall sell them to the Sabeans, to a people far off; for the Lord hath spoken it." Do you call this a condemnation of slave trading? The prophet makes God himself a participator in the crime, if that be one. "The Lord hath spoken it," he says, that the Tyrians and Sidonians shall be *sold into slavery* to strangers. Their real offence, was in enslaving the chosen people; and their sentence was a repetition of the old command, to make slaves of the "heathen round about."

I have dwelt upon your scriptural argument because you profess to believe the Bible; because a large proportion of the Abolitionists profess to do the same, and to act under its sanction; because your circular is addressed in part to "professing Christians;" and because it is from that class mainly that you expect to seduce converts by your anti-Christian, I may say, Infidel doctrines. It would be wholly unnecessary to answer you to any one who reads the scriptures for himself, and construes them according to any other formula than that which the Abolitionists are wickedly endeavoring to impose upon the world. The scriptural sanction of Slavery is in fact so palpable, and so strong, that both wings of your party are beginning to acknowledge it. The more sensible and moderate admit, as the organ of the Free Church of Scotland, the North British Review, has lately done, that they "*are precluded by the statements and conduct of the Apostles from regarding mere slaveholding as essentially sinful,*" while the desperate and reckless, who are bent on keeping up the agitation at every hazard, declare, as has been done in the Anti-Slavery Record, "If our iniquity turns out in favor of Slavery, IT IS THE BIBLE THAT MUST FALL, AND NOT THE RIGHTS OF HUMAN NATURE." You cannot, I am satisfied, much longer maintain before the world, the Christian platform from which to wage war upon our Institutions. Driven from it, you must abandon the contest, or, repudiating REVELATION, rush into the horrors of NATURAL RELIGION.

Your next complaint, that our slaves are kept in bondage by the "law of force." In what country or condition of mankind do you see human affairs regulated merely by the law of love? Unless I am greatly mistaken, you will, if you look over the world, find nearly all certain and permanent rights, civil, social, and I may even add religious, resting on and ultimately secured by the "law of force." The power of majorities; of aristocracies; of Kings; nay, of priests, for the most part, and of property, resolves itself at last into "force," and could not otherwise be long maintained. Thus in every turn of your argument against our system of Slavery, you advance, whether conscious of it or not, radical and revolutionary doctrines, calculated to change the whole face of the world, to overthrow all government, disorganize society, and reduce man to a state of nature—red with blood, and shrouded once more in barbaric ignorance. But you greatly err, if you suppose, because we rely on force in the last resort to maintain our supremacy over our slaves, that ours is a stern and unfeeling domination at all to be compared in hard-hearted severity to that exercised, not over the mere laborer only, but by the higher over each lower order, wherever the British sway is acknowledged. You say, that if those you address were "to spend one day in the South they would return home with impressions against Slavery never to be erased." But the fact is universally the reverse. I have known numerous instances, and I never knew a single one, where there was no other cause of offence, and no object to promote by falsehood, that individuals from the non-slaveholding States did not, after residing among us long enough to understand the subject, "return home" *to defend our slavery.* It is matter of regret, that you have never tried the experiment yourself. I do not doubt you would have been converted, for I give you credit for an honest though perverted mind. You would have seen how weak and futile is all abstract reasoning about this matter, and that, as a building may not be less elegant in its proportions, or tasteful in its ornaments, or virtuous in its uses, for being based upon granite, so, a system of human government, though founded on force, may develope and cultivate the tenderest and purest sentiments of the human heart. And our patriarchal scheme of domestic servitude is indeed well calculated to awaken the higher and finer feelings of our nature. It is not wanting in its enthusiasm and its poetry. The relations of the most beloved and honored chief, and the most faithful and admiring subjects, which from the time of Homer have been the theme of song, are frigid and unfelt compared with those existing between the master and his slaves—who served his father, and rocked his cradle, or have been born in his household, and look forward to serve his children—who have been through life the props of his fortune, and the objects of his care—who have partaken of his griefs, and looked to him for comfort in their own—whose sickness he has so often watched over and relieved—whose holydays he has so often made joyous by his bounties and his presence: for whose welfare when absent, his anxious solicitude never ceases, and whose hearty and affectionate greetings never fail to welcome him home. In this cold, calculating, ambitious world of ours, there are few ties more heartfelt, or of more benignant influence, than those which mutually bind the master and the slave, under our ancient system, handed down from the Father of Israel. The unholy purpose of the Abolitionists, is to destroy by defiling it; to infuse into it the gall and bitterness which rankle in their own envenomed bosoms; to poison the minds of the master and the servant; turn love to hatred, array "*force*" *against force*, and hurl all,

"With hideous ruin and combustion, down
To bottomless perdition."

You think it a great "crime" that we do not pay our slaves "wages," and on this account pronounce us "robbers." In my former letter I showed that the labor of our slaves was not without great cost to us, and that, in fact, they themselves receive more in return for it than your hirelings do for theirs. For what purpose do men labor, but to support themselves and their families in what comfort they are able? The efforts of mere physical labor seldom suffice to provide more than a livelihood. And it is a well-known and shocking fact, that while few operatives in Great Britain succeed in securing a comfortable living, the greater part drag out a miserable existence, and sink at last under absolute want. What avail is it that you go through the form of paying them a pittance of what you call "wages," when you do not, in return for their services, allow them what alone they ask—and have a just right to demand—enough to feed, clothe, and lodge them, in health and sickness, with reasonable comfort. Though we do not give "wages" *in money*, we do this for *our slaves*, and they are therefore better rewarded than *yours*. It is the prevailing vice and error of the age, and one from which the Abolitionists, with all their saintly pretensions, are far from being free, to bring everything to the standard of money. You make gold and silver of happiness. The American slave must be wretched, indeed, because he is not compensated for his services *in cash*. It is altogether praiseworthy to pay the laborer a shilling a day, and let him starve on it. To supply all his wants abundantly, and at all times, yet to withhold from him *money*, is among "the most reprobated crimes." The fact cannot be denied, that the mere laborer is now, and always has been, everywhere that barbarism has ceased, enslaved. Among the innovations of modern times following "the decay of villeinage," has been the creation of a new system of Slavery. The primitive and patriarchal, which may also be called the sacred and natural system, in which the laborer is under the personal control of a fellow-being endowed with the sentiments and sympathies of humanity, exists among us. It has been almost everywhere else superseded by the modern artificial *money-power system*, in which man—his thews and sinews, his hopes and affections, his very being, are all subjected to the dominion of *Capital*—a monster without a heart—cold, stern, arithmetical—sticking to the bond—taking ever "the pound of flesh"—working up human life with engines, and retailing it out by weight and measure. His name of old was "Mammon, the last erected spirit that fell from Heaven." And it is to extend his empire, that you and your deluded coadjutors dedicate your lives. You are stirring up mankind to overthrow our heaven-ordained system of servitude, surrounded by innumerable checks, designed and planted deep in the human heart by God and nature; to substitute the absolute rule of this "Spirit Reprobate" whose proper place was hell.

(To be Continued.)

Selections.

From the National Intelligencer.

THE RIGHT OF SEARCH.

Abstract of INSTRUCTIONS *issued to the* BRITISH *and* FRENCH *Naval Commanders on the coast of Africa in relation to the suppression of the Slave-Trade.*

The English and French Governments are each to maintain on the west of Africa a naval force of not less than twenty-six vessels, to be employed in watching all the parts of the west coast where the Slave-Trade is carried on, from Cape Verd to 16 1-2 south latitude.

The senior British officer employed in this service is to co-operate with the senior officer of the French squadron in concerting and carrying into execution the best means of effecting the object desired. In case a station is committed to the charge of the cruisers of either nation, the cruisers of the other nation may at any time enter the same for the purpose of exercising the rights committed to them by this treaty.

The commanding officers of the respective national squadrons to determine with what native princes and chiefs it may be necessary to negotiate treaties for the suppression of the Slave-Trade, and they are authorized to negotiate such treaties.

Where force is necessary to be employed to cause the observance of any treaty made with both nations, such force to be employed only with the consent of the commanders of both squadrons.

The commanding officers of the respective squadrons to communicate freely to each other all information received respecting the Slave-Trade, and vessels supposed to be engaged therein.

The French instructions appear to be particular as to the establishing a concert between the officers of the two squadrons "of every rank and order, which is to apply not only to those cases of co-operation which are explicitly stipulated by the treaty, but also to every circumstance which may admit of the interchange of mutual civilities, and the reciprocation of moral and physical co-operation between the squadrons. The duty of all persons on board the cruisers of the two nations, while upholding their mutual independence, will therefore be constantly to aid each other in the execution of their respective orders."

The British instructions say:

"With respect to the visit, search, and detention of vessels belonging to nations between which and Great Britain there are existing treaties relating thereto, and for the suppression of the Slave-Trade, and also with respect to vessels not entitled to claim the flag of any nation, you will be guided by the instructions of the act II. and III. Victoria, chapter 73; and by the treaties in force with foreign States; and by existing acts of Parliament; the present instructions in no respect interfering therewith.

"You are not to capture, visit, or in any way interfere with vessels of France; and you will give instructions to the commanding officers of cruisers under your orders to abstain therefrom. At the same time you will remember that the King of France is far from claiming that the flag of France should give immunity to those who have no right to bear it; and that Great Britain will not allow vessels of other nations to escape visit and examination by merely hoisting a French flag, or the flag of any other nation with which Great Britain has not by existing treaties the right of search. Accordingly, when from intelligence which the officer commanding her Majesty's cruisers may have received, or from the manœuvres of the vessel or other sufficient cause, he may have reason to believe that the vessel does not belong to the nation indicated by her colors, he is, if the state of the weather will admit of it, to go ahead of the suspected vessel, after communicating his intention by hailing, and to drop a boat on board of her to ascertain her nationality, without causing her detention in the event of really proving to be a vessel of the nation the colors of which she has displayed, and therefore one which he is not authorized to search: but should the strength of the wind, or other circumstance, render such mode of visiting the stranger impracticable, he is to require the suspected vessel to be brought to, in order that her nationality may be ascertained; and he will be justified in enforcing it if necessary: understanding always that he is not to resort to any coercive measure until every other shall have failed. The officer who boards the stranger to satisfy himself by the vessel's papers, or other proof, of her nationality, and if she prove really to belong to the nation whose colors she bears, and one which he is not authorized to search, he is to lose no time in quitting her, offering to notice on her papers the cause of his having disputed her nationality, and the number of minutes the vessel was detained for the object in question.—These particulars to be immediately inserted in the log-book of her Majesty's cruiser, and a full statement of the circumstances sent to the Secretary of the Admiralty by the first opportunity. The duty of executing these instructions to be discharged with great care and circumspection. For, if any injury be occasioned by examination without sufficient cause, or by the examination being improperly conducted, compensation must be made to the party aggrieved; and the officer so erring will incur the displeasure of her Majesty's Government.

"Of course, in cases where the suspicion of the commander turns out to be well founded, and the vessel boarded proves, in spite of her colors, not to belong to the nation designated by those colors, the commander of her Majesty's cruiser will deal with her as he would have been authorized and required to do had she not hoisted a false flag."

The French instructions on this point say:

"With respect to merchant vessels and cruisers bearing the flags of other nations whose Governments have successively concluded with France conventions founded upon the principle of the right of search, and conformable to the treaties of 1831 and 1833, no change has taken place in the state of things regulated by those acts; and you will have to carry into execution with regard to them the general instructions already issued. These countries are Sardinia, Tuscany, the two Sicilies, Sweden, Denmark, and the Hanse Towns."

Allusion is made to the simulated papers which are generally furnished to slave vessels, and which are said to be mostly fabricated at St. Thomas and in the Island of Cuba:

"The law of the 12th April, 1825, does not view as an act of piracy the mere fact of a vessel's hoisting a flag which she is not entitled to bear; it is nevertheless an act contrary to the law of nations—a fraudulent act, which, if tolerated, would render it impossible to exercise any police on the sea, or any observation of merchant vessels by ships of war, even such as it is the duty of a cruiser to exercise over vessels of her own nation. Whenever, therefore, you may have reason to suspect any fraud of this nature, you are at liberty to verify the national character of the suspected vessel. If your suspicion should turn out to be well founded—if the suspected vessel prove to be either French, or one subject to your observation in virtue of treaties actually in force, and if such vessel be actually engaged in the Slave-Trade, you will not hesitate to detain her. No nation can be entitled to claim for its flag the right of protecting crime, and of withdrawing criminals of other nations from the punishment which is their due. If, on the contrary, your suspicions should be groundless—if the suspected vessel belongs bona fide to the nation whose flag she bears, you will not hesitate to release her immediately; giving, however, notice of the fact to those cruisers who have the right to detain her."

The French instructions conclude by saying:

"In these operations you will never lose sight of the fact that you are acting at your own risk and peril, and that if, through any act of yours, the suspected vessel should sustain any damages, she will be entitled to indemnification. In dealing with her, therefore, you cannot act with too much circumspection."

The passages which we have quoted in the above extracts from the English and French instructions assimilate very closely to the following extract from Mr. Upshur's instructions to Commodore Perry:

"Certainly the United States does not exact that the mere presence and display of their flag should be a source of immunity for those who have not the right to hoist it. Such a pretension would subject their flag to dishonor and infamy, since it would seem to cover piracy, and other analogous crimes. They confine themselves simply to requiring that their own citizens usually wearing that flag should enjoy the protection conferred by it. Hence, when a foreign cruiser shall board a vessel under the American flag, he will incur all the responsibility of the act. If the vessel boarded be really American, you will have no occasion to interpose, but the party wronged will address his demand of reparation either to the English courts, or to his own country, according to the nature of the occurrence. If the vessel be not American, the United States have no ground of complaint, since their flag had been abused."

We make no comments upon these extracts, the placing of which in juxtaposition may perhaps lead to a correcter judgment of the subject. The matter is discussed at length in the "New-York Albion" of the 19th instant, from whence we have made our abstract of the British and French instructions. The treaty between these powers was given at large in the Albion of the 5th.

From the National Intelligencer.

NEW TREATY WITH FRANCE.

The following Convention, by which an additional article to the Convention for the mutual surrender of criminals, between France and the United States, is published by proclamation in the official paper.

By the President of the United States of America.

A PROCLAMATION.

Whereas an additional article to the Convention for the surrender of criminals between the United States and France, of the 9th of November, 1843, was concluded and signed at Washington, by their respective plenipotentiaries, on the 24th day of February last; which additional article, being in the English and French languages, is, word for word, as follows:

ADDITIONAL ARTICLE.

The crime of robbery, defining the same to be the felonious and forcible taking from the person of another, of goods or money to any value, by violence, or putting him in fear; and the crime of burglary, defining the same to be, breaking and entering by night into a mansion house of another, with intent to commit felony; and the corresponding crimes included under the French law, in the words *vol qualifie crime*, not being embraced in the second article of the Convention of extradition concluded between the United States of America and France, on the 9th of November, 1843,—it is agreed by the present article, between the high contracting parties, that persons charged with those crimes shall be respectively delivered up, in conformity with the first article of the said Convention; and the present article, when ratified by the parties, shall substitute a part of the said Convention, and shall have the same force as if it had been originally inserted in the same.

In witness whereof, the respective plenipotentiaries have signed the present article, in duplicate, and have affixed thereto the seal of their arms.

Done at Washington, this twenty-fourth day of February, 1845.

[We omit the French.]

J. C. CALHOUN [L. S.] A. PAGEOT [L. S.]

And whereas, the said additional article has been duly ratified on both parts, and the respective ratifications of the same were exchanged at the city of Paris, on the 21st day of June, A. D. 1845, by William R. King, Envoy Extraordinary and Minister Plenipotentiary of the United States to France, and M. Guizot, Minister of Foreign Affairs of his Majesty the King of the French, on the part of their respective governments:

Now therefore, be it known, that I, JAMES K. POLK, President of the United States of America, have caused the said additional article to be made public, to the end that the same, and every clause and part thereof, may be observed and fulfilled with good faith by the United States, and the citizens thereof.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, the 24th day of July, in the year of our Lord one thousand eight hundred and forty-five, and of the independence of the United States, the seventieth

[L. S.]

JAMES K. POLK.

By the President:
JAMES BUCHANAN, Secretary of State.

From the New-Bedford Journal.

NEW-ENGLAND YEARLY MEETING OF FRIENDS.

[COPIED BY REQUEST.]

A recent number of this journal contains an anonymous communication, dated "Newport, 6th mo. 20th," and a brief editorial paragraph evidently based thereon, respecting the late Yearly Meeting of Friends held in that town, and the secession which has taken place in our religious society.

Believing these articles eminently calculated to imbue "the public mind with erroneous impressions concerning this event," I desire, for the purpose of counteracting these, briefly to state a few circumstances connected therewith. And though unwilling, without good cause thus to appear in public, yet, to vouch for the correctness of what is here stated, it has seemed best to sign it with my own name, and to hold myself responsible for its truth.

The mere bold assertion of an interested person that "the body which continues to hold its sittings in the same house as heretofore, adheres to the same doctrines, testimonies, and discipline, as it has ever done," will, it is apprehended, have little weight if, upon investigation, *facts* shall tend to a contrary conclusion.

The difficulty which has now resulted in secession, has been of several years' standing, and it has been under great concern and labor for the support of "the same doctrines, testimonies, and discipline," which the Society in its primitive days upheld, that many Friends have long been suffering at the hands of those in rule among us, who have favored and encouraged the introduction and spread of other principles, subversive of these. Among the principal writings of this character, are those of Joseph John Gurney, of England, who travelled extensively in this country a few years since, as a minister, and who, notwithstanding these defective and unsound writings were in general circulation, and he was engaged in spreading them further, received the ardent support of the most prominent and influential persons in New England Yearly Meeting, some of whom were also concerned in circulating his objectionable writings. Many Friends were greatly burthened with this state of things, and endeavored to prevail on the author to retract these unsound writings, but without effect; and also to obtain from the existing authorized body in the Society, an examination of them, and a decision thereon, with no better success.

Feeling themselves bound by the requirements of Christian duty, and enjoined by the discipline itself, to bear their testimony against these innovations, some of these hesitated not, on suitable occasions, to express their uneasiness therewith, and their fears for the safety of the Society. Those in authority, many of whom seem to have been well prepared to receive with open arms these new views and their author, now set about to silence such expressions of uneasiness, and by means of different committees, and especially of a *standing* committee of the Yearly Meeting, they brought great power to bear upon such as were in this respect obnoxious to them. These measures were continued until, in an irregular and unexampled manner, they effected the *disownment* of several worthy and esteemed Friends, on account of the stand they made against what may properly be called "Gurneyism." In order to effect this object, in one instance, after the Friend complained of by them had been fully acquitted by his own Monthly Meeting, notwithstanding the most strenuous efforts on their part to control its action, they laid down that Monthly Meeting *in a manner precipitate and directly contrary to the plain provisions of the Discipline.* And the same men who brought the complaint against him, by annexing that Monthly Meeting to another which they *were* able to control, effected his disownment by their own personal action; and this, too, while an appeal to the Yearly Meeting by the dissolved Monthly Meeting was pending, upon the decision of which his case depended. When these proceedings, so palpably against our rules and all good order, have been brought to the Yearly Meeting for investigation, the undue power and influence which these people had attained, as well as the declension of many into their views, enabled them to sustain themselves to the great grief of many rightly exercised minds.

All this has for several years been submitted to, to the great privation of those Friends on whom these things were brought to bear, in respect both to their individual rights and their collective privileges.

For a considerable time a difficulty had existed in Swanzey Monthly Meeting, (a branch of Rhode Island Quarterly Meeting,) growing out of the same defective and unsound doctrines; and the committee before alluded to frequently attended that Monthly Meeting, and gave their strength and influence to sustain a party there favorable to these doctrines.—This continued to be the case until, in the eighth month of last year, these committees finding themselves unable to control that Monthly Meeting as they desired, procured the appointment of a new committee by the Quarterly Meeting, and proceeded in an unprecedented and disorderly manner, to attempt a *new organization* of that Monthly Meeting; and by such irregularity they induced a portion of its members to separate themselves from their brethren and to set up another Monthly Meeting with new Clerks, who were nominated by the Yearly Meeting's standing committee. And this separate, spurious Monthly Meeting having been acknowledged by these prominent men who aided in sitting it up, and by many others, it became necessary for those who were still concerned to maintain the society on its ancient ground, to sustain Rhode Island Quarterly Meeting and its subordinate branches, notwithstanding such defection. This was done; and thus two reports were sent up to the Yearly Meeting, both claiming to come from Rhode Island Quarterly Meeting.

At the first sitting of the late Yearly Meeting contrary to the course pursued within Rhode Island Quarter, (where we had been excluded from our meeting-houses, and even from meetings of public worship) no distinction was made, on account of the separation, within that meeting, all being allowed to sit.

The report from that division which had taken to its bosom the spurious Swanzey Monthly Meeting, was received, and the representatives therefrom acknowledged, after which the report from the other division was noticed upon the minutes as *purporting* to be from Rhode Island Quarterly Meeting. A member of the standing committee proposed that the question, Which of the two bodies should be acknowledged by the Yearly Meeting? should be referred to the representatives from all the Quarterly Meetings, except Rhode Island. Such reference was declined by the true Quarterly Meeting, and a desire expressed by them to have the matter settled in open Yearly Meeting, upon the ground that among these representatives were several members of the standing committee who were already strongly committed in favor of the spurious body; and, further, that improper measures had in some cases been resorted to in the appointment of the representatives, with particular reference to this controversy. Yet the Clerk made a minute, referring the case as had been proposed, notwithstanding a strong remonstrance against it on behalf of the Quarterly Meeting.

The controlling party in the meeting then proceeded to *suspend* that rule of our Discipline, which requires "the representatives to meet at the conclusion of that sitting, (second day morning,) and agree upon a Clerk for the year, and report the same to the adjournment." This proceeding was also objected to, but without effect.

Under these very trying circumstances, no way appeared by which to sustain the Yearly Meeting on its ancient grounds, either as regarded its doctrines or its Discipline, but for those representatives who remained faithful to their trust, to meet as by Discipline and immemorial usage is required, and agree upon Clerks—which was done, and reported to the meeting, and they were accordingly appointed. The former Clerk, notwithstanding, continued to act, and called upon the representatives present, except from Rhode Island, to express their dissent from the course pursued; and, on being called, thirty-eight dissented, three were absent, and four were satisfied, which last, added to the nine from Rhode Island compromised the representation who united in sustaining the Yearly Meeting on its original grounds.

Near the close of the afternoon sitting, the former Clerk made a minute, which designated the Clerk and assistant (both of whom were representatives from Rhode Island Quarter) as "individuals, *not members*, of our religious society;" thus, himself,

deciding the whole question at issue, although the representatives to whom they had referred it, had not yet reported. This being exposed, the minute was afterward altered, substituting the *names* of the Clerk and assistant for "individuals," &c.

On third day morning, the 17th, when the meeting gathered, finding the house already occupied by those who sustained the former Clerk, both the men's and women's meetings remained in the yard, and appointed committees to make application to those in the house for the tables to be vacated, for the use of the Clerks newly appointed, and also for the transfer of the books and papers to them. These applications being refused, the meeting adjourned to the Baptist Meeting House in Clarke street, which was kindly granted for its use. At the time of this adjournment, it is believed that about 120 persons left and proceeded in a body to the Clarke street meeting-house, that about 150 in all, attended the Yearly Meeting subsequently held there.

It may be proper to remark, what will be obvious to most readers, that those who depart from the doctries and discipline of a religious society, are deserving the name of *sepdratists* without regard to numbers wealth, or power. And those who follow a leader into new doctrines, may justly be called after his name. Hence we do the followers of Joseph J. Gurney no wrong in denominating them "Gurneyites" for the sake of distinction—but the name of "Wilburites," applied to us in one of the articles under notice, is not just, inasmuch as we follow John Wilbur into no new views, but only *with him* support the ancient and genuine doctrines of Friends,—neither have we ever been charged with holding any other. In the course of this controversy, our opponents have made repeated declarations of their adherence to our doctrines, and may not unlikely do so again; for this has been done by those who in former times have left the Society and carried a party with them, but while their *acts* in support of unsoundness remain unretracted, these professions cannot avail them, for "by their fruits ye shall know them." It is understood that those who remained in possession of our usual place of meeting, did fully and unconditionally acknowledge the separate Rhode Island and Quarterly Meeting, and thus proved themselves a spurious body.

The Yearly Meeting held in Clarke street restored to their right of membership and former station in society, two Friends who had been unjustly disowned in the course of these untoward proceedings, and also reinstated the Monthly Meeting, which had been so unwarrantably dissolved.

Those who wish for more full and particular information in regard to this unhappy difference, are referred to an address from Rhode Island Quarterly Meeting issued in the 3d month last, and to a "Narrative and Exposition" by John Wilbur—the latter containing many extracts from the writings of Joseph J. Gurney, *contrasted* with those of the early standard writers among Friends.

It has been with pain that I have felt myself called upon to make the foregoing statement, and I have done it without one unkind feeling towards those who have in my judgment been so much in the wrong. CHARLES PERRY.

WESTERLY, 7th mo. 2d. 1845.

From the Western Citizen.

IMPORTANT DECISION IN ILLINOIS.

We learn from Springfield, that the Supreme Court has decided the case of Janot, *alias* Pete, vs. Julia Janot, argued at the last term, involving the right of the French slaves, in this State, to their freedom. The action was assumsit for work and labor done, &c. The Circuit Court, Judge Shields presiding, instructed the jury, that if they believed, from the evidence, that the plaintiff descended from a woman of color, who was held as a slave by an inhabitant of the Illinois country prior to the year 1788, and that he had legally come into the possession of the defendant, then the law was for the defendant, and the jury must find for her. The jury, under this instruction, found a verdict for the defendant.—In other words, they decided that the plaintiff was a slave, and could not, therefore, recover against his owner for his labor. Pete took the case to the Supreme Court, where the judgment of the Circuit Court has just been reversed, and a small judgment entered by agreement in favor of the alleged slave. Justice Scates delivered the opinion of the Court, and after over-ruling the objection which had been taken to plaintiff's right, in this form of action, to test the question of his freedom, the Court proceeded to say, "That the question is legitimately presented by the record, whether the descendants of the slaves of the old French settlers of the Illinois country born since the adoption of the Ordinance (of 1788 for the government of the Northwestern Territory,) and before the Constitution, or since the Constitution, can be held in slavery in this State." And after referring to the Ordinance of 1788, our own Constitution, and reviewing, with much calmness and ability, the decisions in several States upon the points in question, says: "I cannot allow my mind to doubt of the plaintiff's inherent and indefeasible right to become equally free and independent with other citizens, and of enjoying and defending life and liberty, and of acquiring, possessing, and protecting property and reputation, and of pursuing his own happiness, except so far as he may, by the Constitution and law, be denied the right of suffrage," &c.

By this decision, it is said, the question is fully settled, that Illinois is a free State. Several hundred persons, including descendants, we are told, have been held in slavery in the region of country now Illinois, for nearly sixty years, who, by the express terms of the Ordinance of 1788, as well as by the decisions of the Courts of several of the slave States made under it, were entitled to their freedom. Hitherto the Supreme Court have uniformly decided against freedom whenever Slavery was concerned; and no tribunal has been more servile, or subservient to the slave power, than this Court. There seems to have been some progress since last winter, and we hope hereafter freedom may be the rule, and slavery the exception, and that the Judiciary will no longer stultify and disgrace itself by attempting to uphold oppression in this and other States.

From the True American.

LET US AGREE TO DIFFER.

Friends of emancipation, we have the power to free ourselves from the accumulated curses of Slavery. Interest, pride, self-respect, justice, religion, mercy, call upon us to exercise it. *Let all agree that Slavery shall fall!* ABOUT THE DETAILS LET US AGREE TO DIFFER. You have one opinion about the time, the mode, and the reasons of emancipation; we another, and our neighbor a third. What does common sense tell us? Submit our several views to the *will of the majority.* We pray you not to let us quarrel among ourselves—divide, and be crushed! When we meet in Convention all our differences of opinion can be settled in an hour. Does one man say that male and female, shall be free on a certain day—well and good—if not, vote it down. Does one man say liberate only the females—well and good—if not, vote it down. Does one man say buy all the females, and thus have the next generation free—well and good—if not, vote it down. Does one man say buy, and emancipate on the soil, for few would be left unsold, and wise policy does not dictate that 180,000 laborers should be expelled at once—well and good—if not, vote it down. Does one man say buy, liberate, and colonize—well and good—if not, vote it down. Is any other *mode* of emancipation, any other *means* of freeing us from the worst of all evils known to men, *absolute slavery*, proposed, which better suits the friends of liberty—well and good—let that be adopted, and all the others be voted down. *We have now laid down ground broad enough for every statesman, moralist and Christian, in the State of Kentucky.* IN FAVOR OF FREEDOM. *to stand upon: the time has come: the question is made; liberty or slavery?*

Communications.

Letter from D. S. Grandin, to Elijah Crooker, Washington, Lincoln County, Me.

My Dear Friend:—I sent you some time ago Goodell's appeal to Abolitionists upon the "Duty of secession from a pro-slavery Church," and as the argument is altogether unanswerable, and addressed not to *pro-slavery*, but *anti-slavery* members, I have no hesitation in saying that none but an idolater can disregard the appeal—none but those who love something else more than they love God, more than they love Christ, more than they love truth and purity, can or will disregard it; and all such are idolaters, and no idolater can enter the kingdom of heaven; he is a lost man. It is idle for an Abolitionist to attempt to evade the argument of this appeal. There is not a pro-slavery man or woman capable of reasoning, that can fail to perceive its whole force: how much more then the Abolitionist. The churches are full of idolaters, and their idolatry is infinitely worse than that of the worshipper of the Sun, who, imagining it to be the source of light and life, adores it as an intelligent Creator.

Some worship Episcopacy, some Presbyterianism, others the Baptist or Congregational order of things; all of them worship unity of the sect, regardless of purity and truth. *Corruption is better than division*, is the language of all ecclesiastical idolaters, and this is the true secret of Abolitionists refusing to secede from corrupt churches. One might suppose they believe there is no salvation out of a pro-slavery church. Beside these we have another class of idolaters who say they are Abolitionists, but are not, and are of the synagogue of Slavery. They are the political idolaters who adhere to the Whig and Democratic parties, and a pro-slavery Constitution. Multitudes of these idolaters are church members, and they are the cause of the Church being pro-slavery. They love their political parties more than anything except self. *Except* self! Many of them love their parties *better* than self; they are willing to be sacrificed for the benefit of the party, even upon the altar of Slavery, which they would not, from love to God, or man, or even their dearly beloved sect, aside from the party.

Amongst men who profess not to be governed by any religious principle, but are the acknowledged worshippers of mammon, we expect nothing better, but the soul sickens at the thought that those who claim to be guided by the spirit of all truth, by God's holy word, and the teachings of Jesus Christ, would sooner sacrifice them all than give up their unholy and unprincipled political parties.

I have conversed with many of these professed Christians, and so have you, who say they are Abolitionists, who manifest constantly that they are either dishonest, or that they are incapable of reasoning. They profess to desire the overthrow of Slavery, and say they believe that God in his own good time will bring it to an end; and at the same time they are doing all in their power to sustain it by voting for slaveholders, and by holding them in Christian or church fellowship, and thus declaring, that so far as they can act, they are determined to fight against God, and prevent his will until he work miracles and judgments for the deliverance of the captive, as in the days of Pharaoh, and make this nation as Egypt. Among the Whigs this political idolatry is sufficiently manifest. They have professed to be Abolitionists as much as anybody, but they would "rather the negroes should remain in eternal bondage," than that what they call "the great interests of the country"—that is, the success of their party—"should be sacrificed," for they grieve at the very idea of the Democrats administering the Government on their principles, and thus securing the very interests they seem to desire.

On one single measure they have asked the support of Abolitionists, and because Abolitionists would not give that support—that is, to Slavery, as it is in the States—they charge them with having given their support to the plan for its extension. And because Abolitionists in their estimation have not been consistent—*i.e.* would not sell themselves for a mess of pottage—the Whigs find an apology for continuing to be pro-slavery, instead of making human liberty and human rights the grand issue, and thus showing the Liberty party a better way.

But the Whigs, pious or profane, are not the greatest *political* idolaters. They love *self* more than Whiggery. They have always divided upon local questions and local interests. I don't believe you can find the Whig who would rather go to hell than give up Whiggery. They mostly intend to repent who believe in a future retribution.

But the climacteric of political idolatry is to be sought and found in the Democratic party. They are ready to yield to democracy all that God demands of his creatures, all that Christ requires of his disciples. They "give" themselves "away, 'tis all that they can do."

This is not merely applicable to the mere politician; it is not confined to the gentiles in the outer court, it enters into the temple, into the very sanctum sanctorum. I have said to Democrats—religious ones I mean—(and you have heard me say it in public,)—that if they could have a revelation from heaven, declaring that they were required to do their duty at the polls, and that would be their last earthly act, when they would be summoned without space for repentance to judgment, that not a man of them would cast a pro-slavery vote. I TAKE IT BACK. I have conversed with Methodists, Baptists, and others, ministers and people, who were Democrats, and I am convinced of my error, I believe that they would sooner give up their church, right or wrong, God, Christ, and hope of heaven, than abandon their allegiance to, or disobey the mandate of, their party. Democracy is the God they worship.

The Eastern Argus, of July 15, contains an editorial upon the annexation of Texas. It is full of errors in logic, and unmitigated falsehood. The writer is a genuine devil, and fit only for the society of the damned, and yet there is not a Democrat of any sect whatever, who voted for Polk and Texas—unless he has since seen his error and repented, which is not likely—that will not endorse it even with the full perception of its baseness, and rejoice in thus endeavoring to deceive himself and others.

They are banded together throughout the length and breadth of the Union, to perpetuate and extend that infernal system of abominations which they say they hate, and impiously call upon God to put an end to it, if he can, in his own way, and in his own time. And these are men whom Abolitionists fellowship as saints of the most high, and acknowledge as suitable teachers to instruct them in the way of holiness. "If the blind lead the blind, both shall fall into the ditch," but for those who *see*, to consent to be led by the blind, is nothing short of insanity.

Turn your attention to the section headed "Temptations—Apostacy;" page 18 of the pamphlet, and what can be more true. Look at Dr. Bond's writings, in which he expresses the opinion or the fact, that Abolitionists have relaxed their exertions, till their voices are no longer heard, or that all who have not or will not do so, are not Methodists in spirit, and the sooner they secede the better. Look, too, at the speeches made at New-England Conference, in New Bedford this year, in relation to the case of Mr. Wise, and Dr. B.'s remark that he had bled brother Wise, and cured him of his abolitionism. Abolitionists must give up one or the other, their abolition profession, or the pro-slavery Church, or they cannot be consistent. But professed Abolitionists are alarmed at another cry. That of infidelity—"Set a *thief* to catch a thief." Garrison, Foster, Abby Kelley, and infidelity, Sabbath-breaking, &c. is the cry raised by the pro-slavery idolaters, and the Abolitionist who adheres to the pro-slavery Church, catches the cry to shield himself from the reproach of continuing his pro-slavery connections.

Now, for the sake of the argument, admit that certain Abolitionists are infidels, does that justify others in adhering to "the brotherhood of thieves"? Suppose they are Sabbath-breakers, does that offer an apology for sustaining "the bulwark of American Slavery? I am not surprised to hear pro-slavery ministers and people denounce Foster as an infidel and Sabbath-breaker, but when I hear Abolitionists do so, by that token I *know* that they are destitute of *Anti-Slavery life.*

Foster's Sabbath-breaking hath this extent; no more, that I can perceive. He opens his mouth for the dumb, and pleads the cause of the poor and needy on the Sabbath day, and therefore he is called a Sabbath-breaker. He enters into certain assemblies on the Sabbath day, met for the purpose of hearing something that will not disturb a pro-slavery quiet, and there pleads the cause of the oppressed in the ears of those who do not want to hear it, and professed Abolitionists call this Sabbath-breaking. Why? Because it disturbs a pro-slavery worship, or because they say it is a temporal subject, which it is a profanation to speak of on the Sabbath-day. Now if that is Sabbath breaking, then the charge of the Pharisees against Jesus was true. This man is not of God, because he keepeth not the Sabbath-day. He disturbed their worship by entering into the synagogues, and into the temple, and teaching those things that the pious praying fasting, tithe-paying, alms-giving, sacrifice-offering Pharisees could not hear without being disturbed, and breaking up their meetings; and he healed the sick and maimed in the very temple on the Sabbath-day. He was therefore just as much a Sabbath-breaker as Foster, for the diseases which he healed were chronic cases of many years standing, and did not require that the Sabbath should be chosen for that purpose, for, as the priest said, "there are six days wherein men ought to work, on which come and be healed, and not on the Sabbath day."

We read that on the Sabbath-day, he entered into the synagogue and stood up to read, and when he had opened the book he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he began to say to them, this day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words that proceeded out of his mouth. And they said, "Is not this Joseph's son?" And he said unto them, ye will surely say unto me this proverb, "Physician heal thyself; whatsoever we have heard done in Capernium, do also here in thy country." And he said "verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, that many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of SIDON, to a woman who was a widow."

I suppose by this time, and at this kind of discourse, there was considerable uneasiness and sensation manifest in the assembly: that they began to be *disturbed* by the mention of a gentile city, in the place of worship, on the Sabbath-day; but he proceeded. "And many lepers were in Israel in the time of Eleseus the prophet, and none of them was cleansed saving Naaman the Syrian—another Gentile. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city," &c. Now, I ask if Jesus did not break the Sabbath in disturbing worship, by introducing so offensive a subject on that occasion?

Now those who are ready to pronounce Foster a Sabbath-breaker, and all that is vile, would have treated the Saviour in the same way, (had they lived in his day,) and cried out, "crucify him." But it is said "Foster don't believe in the Sabbath." I believe Foster's view of the Sabbath corresponds to that of the Quakers, and they are acknowledged to be Christians by those who censure him. Calvin and Luther held the same views respecting the first day of the week, and affirm that to be the sense in which the apostles regarded it: so that whoever pronounces Foster a Sabbath-breaker, must pronounce the same judgment against Jesus and his apostles, against Calvin, Luther, and George Fox. This was the judgment pronounced against them all in their day by their opponents.

But it is said Foster denounces everything good. I deny it. That he denounces the putting of forms and ceremony, in the *place* of justice, mercy and humanity, (faith without works,) is true; so did Christ, his apostles, Luther, and Wesley.

But Foster is coarse, harsh, and abusive—so were Calvin, Luther, John Knox, and BENJAMIN ABBOTT. They were just such men as Foster in the use of language, which I consider as being in very *bad taste*, and wish it was otherwise; but those who justify or apologize for *them*, cannot consistently, nor honestly condemn him.—But Foster draws his warrant for the language he uses toward the American Church and clergy, from the example of Jesus, who denounced the Scribes and Pharisees with language no less severe and uncompromising, and Christ was just as chargeable with denouncing everything good in his time, as Foster is now.

But it is said Foster associates with infidels as reformers. And those Abolitionists who adhere to pro-slavery churches, associate with *infidels* as *Christians.* Infidelity, I believe, means unbelief or unfaithfulness. There are some Abolitionists who deny that Jesus was a divine teacher, they do not recognize him as *authority*; although they acknowledge his teachings or precepts as truths, and contend for their practice; and say they should have believed and practiced them, if Jesus had taught otherwise. These are *theoretical* infidels, and practical Christians. There are professed Christians who are hostile to the Anti-Slavery cause, who are lond in prayers, singing, and exhortation to repentance, and faith, and joining the Church; who claim Jesus as their Saviour, but who *refuse to follow* his example, or *obey* his precepts; and say that slaveholding is compatible with Christianity.—These are *practical infidels*, and infinitely worse and more dangerous than the others, and Abolitionists acknowledge them as Christians and refuse to withdraw fellowship. Let them cast the beam out of their own eye; nothing, this side of the bottomless pit, can equal such infidelity as this; and it is the main cause of the infidelity which they denounce.

Let us lay aside prejudice, and look at this subject with candor. Because I recognize a man as an Abolitionist, and labor with him as such, or as a temperance man, or an advocate of peace, or a laborer in any other department of reform, I do not therefore recognize him as anything else, and with his views on other subjects, I have nothing to do. I may fellowship him in the cause of temperance, and wish him God speed, but he may be no Abolitionist, and I cannot recognize him as such, though he may say he is as much opposed to slavery as any body. As a *temperance* man, I do not recognize him as a *Christian.* So as an Abolitionist I may labor with him, though we agree in nothing else, and therefore I cannot acknowledge him a Christian. He may be a friend of peace, but still he may be no Christian, and I receive him only as a friend of peace. But in order to recognize him as a Christian, I must know him not only to acknowledge Christ as authority, but to be *actively opposed* to intemperance, slavery, war, licenciousness, covetousness, and all kindred evils; and have no fellowship *as a Christian* with those who deny that all these are incompatible with it. If he *says* that these things are incompatible with Christianity, and yet *adheres* to a church which declares that they are *not so*, then his actions contradict his lips, and he eats his own words by acknowledging such a church to be a Church of Christ: he may as well go back to Rome at once. He is an idolater, and from this dilemma there is no escape.

That Abolitionists may speedily "flee from idolatry," and cease from "wandering after the BEAST," I sincerely pray.

Yours for liberty, truth, and *peace with purity*, and *not* without it. D. S. GRANDIN.

TO ELIJAH CROOKER, Washington, Lincoln Co., Me.

From a called meeting of Friends of Genesee Yearly Meeting, convened in the meeting-house at Farmington, in the State of New-York—Epistle to Green Plain Quarterly Meeting and such other branches of Indiana Yearly Meeting, as are under proscription on account of faithfulness in the maintenance of our testimony on the subject of Slavery.

DEAR FRIENDS,—Being together on occasion of attending our Yearly Meeting, and having the company of our beloved friends, Joseph A. Dugdale and wife, and having had also presented to the meeting an epistle from you, our minds have been introduced into near sympathy with you in the circumstances of trial which attend you. And as sufficient unity has not been prevalent in this Yearly Meeting, to hear and respond to your epistle in a meeting capacity, we feel our minds engaged to address you in this way, if haply the mutual love of you and us may minister to each other's consolation and encouragement.

We have noticed with deep concern, within several years past, the progress of a spirit in our religious society calculated to sever the bonds of unity and brotherly affection, and in its results, unless by the interposition of Divine favor, arrested, to bring about a renewal of the painful scenes of 1827 and '28, which rent into incongruous fragments those social organizations by which before we were formally recognized as one people. The former difficulty had reference to conflicting views on doctrinal subjects; the present regards, as the ground of its complaint and dissatisfaction, the *action* of brethren and sisters in works of benevolence—their conscientious efforts, by the power of truth and love, peacefully to break the fetters of slavery from the bodies and minds of fellow-beings who are the victims of wrong and cruelty. Thus a curb is attempted to be put to the very springs of those beneficent offices by which a common Father has designed his children should minister to each other's joy, and this, too, astonishing as is the fact, by those who professionally acknowledge that our testimony against Slavery is among the most important that have been given the society to bear.

In what, then, does this spirit find a pretext for its love-destroying operations? While in most instances, we fear, the cause lies in a want of feeling with the crushed slaves of our country, it impugns the actions of brethren and sisters, in their efforts to relieve suffering humanity, because not confined to the forms and limits of its own prescription. Hence it arraigns the motive, while to the act and its object no wrong can be pretended to attach, and is fruitful in charges based in error.—Invading the rights of conscience, it seeks to place the dictum and prescriptions of men above the Divine law in the mind.

We are prepared to sympathize with you under the trials to which you have been subjected by the prevalence of this spirit within your borders, having had affecting experience of its operation among ourselves. But, beloved brethren and sisters, we desire you may not be dismayed or discouraged under these trials. Our Father's care over his children is not diminished. He is still the same Fountain of love, of life, of strength, he ever has been. All the perfections of his Divinity are present in their eternal fulness, to direct and preserve those who look to Him and put their trust in Him. And we desire that you, with us, may have our confidence thus placed, eyeing the unfoldings of His wisdom and power. Then will way be made, not only for a continuance, but even an increased participation of those benefits and enjoyments which, in the Divine economy, result from religious association, when regulated by the perfect principles of righteousness and truth. Man's nature, as in the plenitude of wisdom it has been formed by the Divine Architect, *demands* such association, and doubtless he has established principles or laws by which it can be maintained to the benefit, strength, and consolation of all. And where these ends are not secured, it must be because of a departure from these perfect laws of the Creator, or the introduction of those of man's imperfect wisdom.—And, infidel to the Divine laws, this he is too apt to do, as though God had not been sufficiently provident for the government of his intellectual and moral creation.—And in this officious interference, the beneficent operation of the principles he has established is impeded, the rightful exercise of conscience to its only Lord is assailed, the harmony of society interrupted, and wounding and disaffection introduced into the family, and the beauty of the words of God is marred.

In the progress of mind, in the Divine order, these things are being more and more manifest, and the design of our Heavenly Father, we are convinced, is, that his children should advance under the guidance of his wisdom and goodness, and, arrayed in increasing brightness with all the attributes of his own Divine nature, show forth to the nations, in a life of practical goodness and purity, a light that will attract all minds to the Fountain whence it flows, and lead all to bow in obedience and adoration to the King immortal, invisible, the only true God, who is blessed for evermore.

Your excellent communication received last year, although refused a reading in our Yearly Meeting, has been perused by many, and has met a cordial response, and melted with sympathy many a feeling mind. May the spirit of kindness and forbearance actuate both you and us in all our movements. As Jesus was led as a lamb to the slaughter, and as a sheep dumb before his shearer, so he opened not his mouth, let us also be possessed of that quiet, patient, and resigned state of mind, that manifests a willingness to suffer. For why should we despair when there is so much to encourage? Why should we lament when there is so much cause for joy?—joy, that the pure principles of truth, love, and mercy, are breaking forth like the beams of the morning from their sectarian enclosures, and illuminating as it were the whole earth. And it is the faithful in heart, those who are willing to bear the scoffs and scorn of the world, and who can remain unmoved through good and evil report, that are the fitted instruments to advance this glorious reform in the earth.

We feel it more and more incumbent on us to support all our testimonies.

Having adverted to the company of our friend, Joseph A. Dugdale, with us, we may here add, that, by his meek and gentle spirit, and his faithful labors of love among us, he has won the hearts of many. May he be preserved by that all-sufficient arm which so manifestly upholds him through all his trials.

In conclusion, dear friends, we would say, Hold all your meetings in the power of God. Be steadfast, always abounding in the love of the Gospel, which will subdue every foe, and crown our path with peace, and may the God of love be with you all. Farewell.

We are your affectionate friends,

John H. Robinson,	William Gatchel,*
Asa D. Wright,	Elihu Durfee,
Lewis Burtis,	Nathan G. Herendeen,
Erastus Hanchett,	Stet White,
Gideon Gifford,	George Spalding,
Daniel Underwood,	Isaac Jacobs,
Asa Wilson,	Elias De Garmo,
John S. Mott,	Elias Doty,
Nathaniel Potter,	Azaliah Schooley,
George Pryor,	Ezek Wilbur,
Isaac Lapham,	Pliny Sexton,
Webster Laing,	John Colvin,
Griffith M. Cooper,	Rhoda De Garmo,
Joseph Griffin,	Betsey Hoxie,
Gurdon T. Smith,	Sarah A. Burtis,
William H. Gatchel,	Lucy Durfee,
Joseph Post,*	Maria E. Wilbur, (a member of the orthodox meeting,)
Daniel W. Chase,	Milicant Gifford,
Samuel B. Coleman,	Huldah Curtis,
Daniel Pound,	Sarah L. Hallowell,
Asa Smith,*	Amy Wilson,
Oliver Durfee,	Susan R. Doty,
Timothy Howland,	Sedate Wright,
Isaac S. Lapham,*	Susanna Jacobs,
Joseph Merritt,	Lydia Ann Wilson,
Thomas M'Clintock,	Judith Robinson,
Samuel Keese, and	Huldah Gatchel,
Hannah Keese,	Mary Spalding,
(being here with minutes from another yearly meeting:)	Ann Pound,
Welcome Gatchel,	Mary Ann Coleman,
Lorenzo Mabbett,	Ann Van Alstine,
Henry Howland,	Ann T. Jacobs,
Wm. N. Van Alstine,	Phebe R. Thayer,
Hicks Halstead,	Mary A. M'Clintock, jr.
Asa Palmer,	Harriet Ann Gatchel,
Jonathan L. Shotwell,	Mary W. Post,*
Benjamin Tripp,	Elizabeth Smith,*
Ashur Pound,	Mary Bonnel,
Stephen Shear,	Mary Ann M'Clintock,
Henry Bonnel,	Catherine Bunker,
Reuben P. Mosher,	Mary H. Hallowell,
Philip W. Miller,*	Julia L. Willis,
Sanford S. Coggeswell,*	Catherine Willis,
Isaac Post,*	Rebecca Plumly,*
Joel Pound,	Mary Bunker,
Barnabas Coleman,	Lucinda Bunker,
Edmund P. Willis,	Isabella Hance,
William R. Hallowell,	Rosanna Green,
Elihu Coleman,	Eliza D. Van Alstine,
Charles Bonnel,	Sarah E. Titus,
Deanna Bonnel,	Amy Post,*
Elizabeth W. M'Clintock,	Sarah G. M'Clintock.

* Those marked thus, are not members of Genesee Yearly Meeting.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, AUGUST 21, 1845.

To Delinquent Subscribers.

The Executive Committee have determined to adhere still more closely than they have yet done to the cash principle. Ample time has been given to all to balance their accounts, and the following arrangement may be considered as final:

All persons who owe more than two years will receive no more papers after two months from this date have elapsed, unless they have paid in the meantime to the commencement of their current volume.

Annual Meeting of the Eastern Pennsylvania Anti-Slavery Society.

Though an attentive and deeply-interested spectator at this meeting during the whole three days of its continuance, it will be impossible for me, I fear, to give to those who were not present any distinct notion of its character, or to those who were, a picture of it which they will recognize. The warm debate, made up not so much of lengthened argument as of the clear statement and assertion of important principles, and their denial, the quick retort, and ready rejoinder, the unhesitating attack and active defence, baffle description. It was not a pitched battle, into which cavalry and infantry were wheeled regiment after regiment in line to pour in their fire or charge the foe at the word of command with the regularity of machinery, and which could be described by one who looked down upon the whole field and noted the movements of the mass; but rather a conflict, where each fought at arm's-length with his nearest opponent, presenting an apparently confused melée, but out of which came order and victory, one hardly knew how, when the discomfited party withdrew their forces and left a clear field to the victors.

But as the early Friends used to say, "the truth reigned." Notwithstanding the apparent confusion, notwithstanding while the battle lasted the combatants were almost hidden with its dust and smoke, though blows fell thickly and heavily on either side, and it seemed oftentimes difficult to tell on whose banners victory perched, yet through the whole the truth reigned triumphant. It could be seen on which side lay the moral strength which gave power, and unwavering determination and patience also, to those who were engaged in the van, while it cheered and strengthened the multitude behind who pressed onward and overwhelmed those who opposed their progress. An air of calm resolution pervaded the meeting, and our friends seemed filled with that quiet self-possession which characterizes men who feel that they are in the right.

The meeting was of course an exciting one. It could not, under the circumstances, be otherwise. But it was for the most part tempered by a spirit of good will and moderation, and as little unfairness and as little disposition to take undue advantage was generally displayed as I remember ever to have seen in any similar meeting. Those who for some reason seemed to suspect that they might be provoked out of their equanimity by the arguments and inferences of their opponents, wisely resolved, and announced their determination to keep their tempers, while others, if they felt it, did not yield to a temptation which they did not seem to fear. Of course there were some unpleasant things said, and some that deserve a harsher epithet, but on the whole there was less than the usual asperity, and the jarring elements of discord were neutralized by the spirit of conciliation and good nature. Yet with all this of course there was no compromise of principle, and the rebuke of wrong, and the faithful testimony to the right was never lost sight of. But we were in a Quaker atmosphere, and could not well help breathing in, had we been so disposed, the spirit of gentleness and kindness. Neither was there any undue influence from the peculiar characteristics of the Friends, but such an influence was, on the contrary, guarded against. The first word spoken in the meeting was a protest from a Friend—Lucretia Mott—against a division of the audience after the fashion of Friends' meeting, as this was not a religious meeting of that Society; and the first official action of the President in calling for a "season of silence" was objected to by the same person for the same reason. It was in short a free meeting, and we were left to quarrel or let it alone, as we liked best:—and we let it alone.

The meeting was called to order at one o'clock, on Monday, by the President of the Society, Wm. Jackson. After the reading of a brief but comprehensive and pointed address from the Executive Committee, by C. C. Burleigh, the question which was in the minds of all, and upon the settlement of which depended the future course of the Society, came up naturally and inevitably as the first for discussion. On motion of J. M. M'Kim, the following resolutions were presented to the meeting. They are the same that were offered at the meeting at Norristown a year ago, and were laid on the table out of courtesy to those who could not then see the way to vote in their favor:

1. Resolved, That we are constrained to regard the United States Constitution, as an unholy league with oppression, virtually pledging the strength of the whole nation to the defence of Slavery, so long as the slaveholders shall choose to demand its aid; requiring the sending back runaway slaves to bondage; and in other ways helping to sustain the unrighteous system.

2. Resolved, That the provisions alluded to, being contrary to the law of God, which condemns oppression and all alliance with it, are neither morally nor legally binding; nor have we any right to obey them, or promise that we will do so, or to make ourselves parties to the compact of which they are an important part.

3. Resolved, That voting under the Constitution, or swearing to support it, is, in our opinion, becoming a party to the compact; the former implying, and the latter giving expressly a promise, to obey its requirements in these, as in all other particulars.

4. Resolved, That doing these acts with intent hereafter to amend the Constitution, by striking out its immoral provisions, renders them none the less a promise to obey its requirements meanwhile, as it now stands.

5. Resolved, That in view of these considerations, it seems to us inconsistent for those who hold the doctrine of the immorality of slaveholding, to take any office which requires an oath to support the Constitution, or to vote under it so long as its pro-slavery features remain.

The debate on these resolutions continued till five o'clock the following afternoon. As the speakers were limited to fifteen minutes each, opportunity was given to all who wished to express their opinions. The principal speakers in favor of them were, W. L. Garrison and C. C. Burleigh, and against them, George Bradburn, Thomas Earle, and Thomas S. Cavender, though many others participated in the debate. The whole Disunion and no-voting ground was gone over, and very much was introduced that had nothing to do with the merits of the question in hand. The time allowed to each speaker was too limited to admit of lengthened argument, yet all the points were brought out necessary to a full understanding of the question, and either side had ample time to make their position clearly understood by the people. Though the debate took a very wide range, and it was attempted to show that the ultimate result of the non-voting theory was non-resistance, at one time, or civil and servile war at another, and the question of good and evil was discussed with metaphysical accuracy, and the Anti-Slavery character of the Constitution was asserted and argued from the essential principles of the preamble of that instrument and of all just Government, and though all these points were met and controverted one by one, as well as many incidental and extraneous ones, and some private skirmishes were indulged in for private grievances, yet notwithstanding all this discussion of many that were merely abstract questions, and the dragging forth of private griefs, I never saw a more deeply interested, or more attentive, or more intelligent audience. The whole subject in all important bearings, and in all the speculative theories that were made to attach to it, seemed perfectly familiar, and the unpleasant controversies which had grown out of it were borne with, with great good humor. All seemed to realize that the question under consideration was too important an one to be winked out of sight by ingenious quibbling, to be covered up by amusing or agreeable declamation, or forgotten in misplaced complaint for individual grievances. Few seemed to forget that the efficiency of the Society, and, so far as it is concerned, the salvation of the slave was at stake. The result showed that the truth indeed reigned.

The vote on the resolutions was first taken by ayes and noes, but the numbers being doubtful, a division was called for, and C. C. Burleigh and D. C. Matlack were appointed tellers. The result was

AYES, 442,
NAYS, 188.

This included both men and women. Of men alone there were in the affirmative 230, and in the negative, 133.

So decisive a vote settles definitively the future course of the Society, and decides beyond contradiction that the majority of the Abolitionists of Eastern Pennsylvania are the friends of the American Society, and in favor of its distinctive, and honest, and noble doctrine, of "NO UNION WITH SLAVEHOLDERS." The trial has been a fair one. Each side has been fairly represented, and a full and impartial hearing has been had, in probably the largest Anti-Slavery meeting ever held in the State. The Liberty party and the Disunionists have each marked out their separate paths, and the wisest course for all parties is an entire separation. With views so diametrically opposed to each other, they cannot work harmoniously together.

The *American Citizen*, the organ of the Liberty party, published at Philadelphia, on this point holds the following language: "*But they have now the majority against us, and the Pennsylvania Anti-Slavery Society is committed to sentiments, and pledged to a course of action, with which we have no sympathy, and which will in fact sever the ties by which many of us, who are voters under the American Constitution, have been hitherto united in deliberation and action with those of opposite sentiments.*"

The conclusion is a wise one, and it is to be hoped that no future attempt will be made to harmonize elements so uncongenial.

The morning of the last day of the meeting was consumed in proposing and adopting certain amendments to the Constitution. The purpose was to simplify the instrument, by striking out much that seemed superogatory. The only point that was of much interest, was that in relation to the third article, which gives as one object of the Society, the design "to elevate the people of color." The change was made to meet the wishes of the colored friends, who seem to think that a special clause in their favor was an uncalled-for distinction. Robert Purvis, William Whipper, and Dr. J. J. G. Bias, advocated the change, and represented the wishes of the colored people. The article was stricken out, and the following inserted in its place:

"This Society shall aim to abolish all distinctions of CIVIL RIGHTS or religious privileges founded on complexion."

The objection to the original clause, it seemed to me, was founded rather on a misapprehension of its real intent, than on any inherent fallicy in it. Its real meaning I take to be, that the Society should take every means to remove the social, political, and religious disabilities under which the colored people labor. It is not, however, a matter of much moment, inasmuch as the distinctive principle of the Abolitionists is, that there should be no distinction whatever on account of complexion.

The afternoon was devoted to collecting funds and passing and rejecting a number of resolutions, all of which will appear in the official record of the meeting, which will be published as soon as it is received. I regretted to see a disposition on the part of some of the Liberty party people, to throw obstacles in the way of the Society, which could serve no other object than to retard the progress of business, and create asperity of feeling.—Such for instance, was the course pursued in relation to a resolution commending the Fair to the attention of the friends of the Society. It was first moved to insert the Liberty party Fair, and failing to carry this, it was then moved to lay the resolution on the table. When it was remembered that the Society had just taken a position, by which it virtually condemned that of the Liberty party, the course pursued in relation to this Fair resolution, seemed simply impertinent.

The meeting was finally closed by addresses from Garrison, Bradburn, and Remond, on the general subject, and the assembly dispersed seemingly unwilling to believe that it was over. Kennett, I think, will not soon forget a meeting probably by far the largest and most interesting, and most important ever held there; or if it does, those who were there will not fail to remember with pleasure the hospitality and kindness of the Kennett people.—G.

The Emancipator on Swindling.

Thomas M. Blount, the counsel whom the committee sent to Walker's aid, was within fifteen miles of Pensacola when the trial took place. He afterward called upon Walker, with some paltry excuse, but said nothing of the $700 which had been paid him. There could not be a more aggravating case of betrayed trust, and no comment upon it is necessary. Is the Emancipator satisfied?—*Anti-Slavery Standard.*

We are satisfied that this is all the editor of the Standard *knows* about the matter, to wit: that Mr Blount has not informed him or Captain Walker of his proceedings, or his reasons of them. That is all. We know that Mr. Blount possessed, last fall, in the city of New-York, a personal and professional reputation, which warranted the first

That the Walker Committee, however, acted in good faith in sending Mr. Blount to Florida, nobody doubts. There were men on that committee who are worthy of all confidence. That they committed a blunder, however, is very evident, and some explanation is due from them, as a Committee, to the Abolitionists. A mistake is no crime, and when it is made, the most manly way is to acknowledge it at once. But a man who makes a blunder, and then defends it as a well-judged thing, as some of the members of the Committee are inclined to do, is not worthy of being trusted a second time. Those members who see and lament the error they fell into, will be careful, probably, how they again become involved with men who will not understand the distinction between an acknowledged blunder and a defended crime.

I confess that I do not appreciate the Emancipator's rather magnificent notions of the worthlessness of money which belongs to other people. But they are not singular in the editor of that paper. He had them, I remember, also in 1840. But perhaps I misunderstand him. Is it the "paltriness" of the sum, for the sake of which Mr. Blount "swindled a committee of Abolitionists," that excites his surprise? Mr. Blount may plead in mitigation, that this was his first attempt, and that he did as well as he could under the circumstances. Should another opportunity be afforded him he may follow an example which the Emancipator perhaps remembers.—G.

For England.

Among the passengers in the Cambria, which sailed on Saturday last, from Boston, for England, were our friends Frederick Douglass, and James N. Buffum, of Lynn, and the Hutchinson Family. The Hutchinsons intend giving concerts, for six or eight months, in the principal cities and towns of Great Britain. Popularity in their profession depends so much upon accident, that it is useless to predict their failure or success. The love of novelty in the English people, and the sweet and simple harmony of the Hutchinsons' singing, may ensure them a reception as enthusiastic as that which they receive in our own cities. I trust they may meet with full success.

Frederick Douglass cannot fail to attract attention, and create a good deal of excitement wherever he goes. A man of great eloquence, an able writer, and with, in every way, more than ordinary powers of mind, but who, six years ago, carried his weekly slave-wages to a master, is a fitting representative, to a monarchy, of what the bastard republicanism and heathenish religion of the United States does for humanity. The English will hardly credit that such a man can have been an American slave, but they know nothing of that system which held him in bondage who do not know that it is just such men it delights to crush. I hope that all in England who see this paragraph, will not let Frederick Douglass leave their country without seeing and hearing him. Let them remember that he is still a slave by the law of the land, and that there is not one foot of soil in these States, under the accursed Union, where he is safe from the slave-catcher.

The friend who accompanies him is one of the heartiest and most zealous and efficient Abolitionists in the country. James Buffum will win his way into the respect and esteem of all he may meet wherever he goes. If Douglass is the representative of the slave, Buffum represents the real freeman of New England. Not your doe-face who will be willingly whipped at so much a blow,—whose heart, as somebody once said, is like an onion,—you may take off peel after peel, till you would think you would never come to the heart of the thing, and when you did, you found encased there nothing but a hard dollar. But our friend is of another class—the really free, generous Yankee, with heart and hand always open, shrewd, and not to be cheated, and yet with an openness and simplicity almost childlike, and with other peculiarities of character and manner that belong to no other people on the face of the globe, except the genuine Yankee. Thousands of hearts on this side the water will send a God-speed after these friends, and commend them to the kindness and hospitality of English Abolitionists.

Lying by Implication.

The Ohio State Anti-Slavery Society at its recent anniversary, passed the following resolution:

Resolved, That the Ohio Anti-Slavery Society disavows as its object either the dissolution of the Union, the overthrow of human government, or the destruction of the institutions of religion.

I should like, as a matter of curiosity, to know who penned this resolution. It is evidently aimed at the American Society and its friends, and no doubt was intended to prejudge and prejudice the minds of the Ohio Abolitionists against our agents who are now laboring in that State. By putting the "dissolution of the Union," "the overthrow of human Government," and "the destruction of the institutions of religion," in the same proposition, it was evidently intended to assert that these are the aims of our Society. The author is either so grossly ignorant of the progress and present position of the Anti-Slavery cause, as to be unfit to be trusted with the writing of any resolutions for Society action, or if not ignorant is so basely wicked as to be unworthy the confidence of any body of professed Abolitionists. The editors of the Western Liberty party papers know very well that to impute to the Disunionists the overthrow of all governments, and the destruction of the institutions of religion, is to be guilty of the basest and most contemptible lying. Yet they can publish such a resolution as this, without a word of comment. Their standard of morality, and their opinion of human nature, must be low, indeed, if they hope to build up a party by such means. The fact that Liberty party unblushingly and continually resorts to such falsehoods to decry their opponents, is enough to condemn it in the minds of all honorable and honest men. A party boasting of its "Bible politics," and yet resorting to acts which no honest man could do as an individual, and look his neighbors in the face, can never flourish. If these are the fruits of the green tree, what may we expect from the dry?

Progress in Maryland.

A correspondent of one of the city papers in relating a recent attempt to kidnap a free colored man in Maryland, uses the following language:

There is fast springing up in the minds of the people of this section of the State, a strong feeling against the institution of domestic slavery. It is felt to be a bitter and abiding curse upon the white population—even more so than upon the slaves themselves—begetting a general disposition to indolence and idleness and thence to dissipation, and the whole catalogue of vices and crimes of which idleness is the fruitful parent. In the parts of this county that lie upon Pennsylvania, slavery is almost unknown, and in the whole there is not more than one slave in every twenty of the entire population. If the North will let us alone, or will only treat the subject in a kind and forbearing manner, I have great hopes that the spirit now abroad in the Northern portions of this State, will extend itself more and more, until the whole State shall be controlled by its influence.

Who would have thought, three years ago, when that infamous Convention was holding its sessions in Annapolis, to devise a code of laws for which devilish and diabolical are terms too mild—who would have thought that here, in the slaveholding State of Maryland—here, too, in Cecil County, this quondam hold of ruffianism and Loco Focoism, the whole community would have turned out in mass to prevent the transportation of a negro to endless Slavery? No matter how bad was the character of the black, he was about to suffer a grievous wrong—and, at the call of the agent of the law, the country is aroused, the man is rescued, and a blow is struck at the monster, Slavery, that makes him stagger, reel, and tremble here, even in old Maryland.

You may think it a trifling matter. Not so do I. Even if these men escape conviction, for want of direct proof of their intention, a demonstration has been given of an awakening among the people that must have its good effects. Nor will the matter stop here. The penal code of Delaware, which allows a sale into temporary slavery, is destined to be soon amended; and the ball of liberty, once put into motion, will not, I trust, be stayed. The advocates of Slavery have violated all the provisions of the Constitution, to force in Texas. Let them not complain if its opponents no longer feel bound by that instrument, to participate in the sin of Slavery.

The Baltimore correspondent of the Herald says that arrangements are making in that city for the establishment of an Anti-Slavery, paper to be issued simultaneously in Baltimore and Washington. He states that John L. Carey is to be the editor. Whether there is any truth in the story, I know not, but such an event is by no means improbable.

On the other hand the pro-slavery spirit is active. The same writer also says:

Some of the slaveholding Methodists in this city are holding secret meetings for the purpose of endeavoring to organize a church, to be connected with the Conference of the Methodist Church South, and to secure a fair division of the church property. They anticipate that at least one half of the Conference will join in the movement, and when the excitement in the counties relative to the loss of slaves, through the aid of their Northern brethren is considered, such a result is not at all improbable. The malcontents here are said to be in correspondence with a large number of Methodists of Ohio, who I learn have undertaken a similar movement in that State. They have, however, I learn, concluded to lay the subject over for the action of the next Annual Conference in March, when it will probably cause considerable excitement.

HAITIAN SKETCHES.—No. 6.

The Haitian Traveller.

There is a peculiar delight in travelling in a new and unknown country. The pleasures of association, so dear to the scholar, the poet, and the antiquary, are wanting; but there is a compensation in the surprise that each unlooked-for beauty in the landscape awakens in the mind. Expectation has not been raised, and therefore there is no place for disappointment. We enjoy more keenly the unbespoken emotions that are awakened by travelling in such a land as Haïti; and form a more independent judgment both of the country and of the people, than if biased by the opinions of previous travellers.

But these little tours in the island of Haïti, from the years 1840 to 1842, seemed, to my husband and myself, to combine more of the pleasure peculiar to the old and the new, than could easily be found united in the same space in any other land.

It is the classic soil of the new world;—full of the scenes of events most interesting to the philosopher and the philanthropist, and calling up well nigh four hundred years of historic remembrances; while the charm of the whole lovely land, bathed in the golden glow of a tropical sun, is inconceivable and almost overwhelming to those who have beheld only

"The pale, unripened beauty of the North."

After having been some time at the city of Cape Haïtien, and become so well acquainted with the place and its environs as to find ourselves quite at home, we began to feel a strong desire to penetrate into the interior; and to cast about us for the ways and means of accomplishing our wish.

We first set our faces towards the ancient island city of SANTIAGO DE LOS CAVALLEROS; founded three and a half centuries ago, by thirty Spanish Knights, whose chivalrous enterprise the King of Spain recompensed by permitting them to call it after their own style and degree, "Santiago of the gentlemen."

Some told us it was sixty, and some told us it was eighty leagues distant. There was no guide-book to interfere between us and these various affirmations. With the exception of Moreau de St. Méry's cumbrous two-volumed folio, which, though it would have settled the barren point of topography, is otherwise as useless to the present times as an itinerary of ancient Assyria to the modern traveller in the East, there was nothing of the kind extant. We had to feel every step of the way before us.

But no matter whether sixty leagues or eighty; it made no difference to our plan of travelling in the interior; and we set our faces towards Santiago.

But many things besides our faces were to be considered. Here are no railroad depots, stage-coach offices, or hiring stables; not a horse or carriage to let.

"Do n't go to your countrymen in the *Rue Penthievre* for help and advice in the affair of your journey;" said a young merchant with whom we had become acquainted, who had travelled in America, and been educated in Germany; "being a foreigner, he cannot aid you so effectually. Your hostess is the person to rely upon. She is a widow, with a young family, and you might suppose her unable to serve you. But you must not judge the women of this country by those of your own. Our women are women of business; and not mere appendages of the *salon*, nor mere house-servants. She is much respected for her excellent character, and practical, business competency; and she will put you at once in the most direct road to Santiago."

So to Madame ——— we confided all our difficulties, and she carried us safely through them with a strong hand.

"You cannot *hire* horses for Santiago," she said, "for they will not be worth a *cobre* when you arrive. Nobody will let them but at a price which would purchase them. Such a journey is as much as they are worth. You must buy. Let me send to La Chapelle, or Gallifette, or Lawrie; (naming half a dozen of the old habitations of the plain, now the country residences of distinguished gentlemen of the new *regime*). Two horses for *Monsieur et Madame* you can get for *soixante et dix gourdes chacun*, and cheaper still a *bête de charge* for your travelling apparatus."

This happily accomplished, we thought all ready. But there was the *pion* to be secured; a character compounded of guide, guard, and *valet de place*; who agrees, for a stipulated consideration, to deliver you safely at your journey's end, bag and baggage, scrip and scrippage.

Here Madame ——'s advice was important. "There are no hotels," she says, "*comme au Continent*, and you will do as the Haïtians;—sling your hammock under the trees, or you will stop at the cultivators' cottages. They will cheerfully give you what they have, but perhaps they will not have what you want. It is best to take from hence a few days' supply of such provisions as you prefer. As to Monsieur Nicholas, the *pion*, *donnez lui deux gourdins* (a dollar,) *et il ira jusqu' a Saint-Yague, sur un patate doux et un peu de tafia*; (the distilled spirit of the island.) *Mais si vous vous en charger, il vous faudra un autre bête charge*:—Oh, I tell you it is make all the difference to his appetite! I will you to believe, *d'avance*, he will eat a plenty then."

Having learned by conference with Monsieur Nicholas himself, that he preferred, in addition to his pay, a dollar and find himself," (as we so comically say in New England,) to a common table, we concluded the agreement, and thought the parade of preparation over.

But not yet; there was the sumpter-horse to be furnished with the *macuta*—a pair of great pannier-like things, big enough to hold a half-barrel each. There was also the passport to be got at the foreign office; and there were the saddles to be properly fitted with holsters; which, like the dagger of Hudibras, were not to scorn peaceful service. And as that desired only to be put to civil use,

——"Though to scrape trenchers, 't would not care,"

so these, utterly unacquainted with pistols, were to give safe accommodation to bottles for milk, if we should be so fortunate as to find it on the way.

Our whole equipment was eminently becoming our peaceful spirit; Monsieur Nicholas, the old companion, being armed only with a single pistol, without powder or ball, with a *machette*, or cane-knife, belted round him, to cut grass for the horses, or dry branches for a fire.

At length, on the 16th of March, 1841, about 5 o'clock in the afternoon, we stood at the door of our kind friends, mounted and ready for departure;—an ox-hide tied firmly over our goods and chattels, to keep them from rain or shine as the case might demand, and a little tin drinking cup tinkling at each saddle-bow, to dip, as we forded it, into every cool running stream that might make us feel thirsty.

We had become "children of the house," by the length of our stay, and the good will felt to us as whites free from prejudice, and foreigners free from selfish designs upon the Island; and the family all thronged the doorway, with tears in their eyes;—Madame ——'s maternal heart much moved in view of the risk and fatigue we were about to encounter. Their excellence and their kindness had greatly endeared them all to us; from the industrious Francisque and Jerome, already good workmen at the tinware and cabinet-making trades, and the pretty Irma and Jeanne, as good as they were pretty, down to the little Rose and Carmeline, Anatase and Agate, the younger children, just arrived from school; who united with their elders in wishing us abundant farewells and happy returns, with that gracious kindness of manner which seems so much more natural to the darker than to the lighter races of men; and which is so like the French, and so unlike the Americans of the Northern States.—c.

Rev. Henry Colman.

Several weeks since a letter was published in the Standard from our highly-esteemed correspondent, E. S. Abdy, of London, containing an extract from a recent volume by Mr. Colman. I should have earlier said what had been suggested to me, that the extract was probably misunderstood by Mr. Abdy, as Mr. Colman's sympathy for the African race is undoubted. It was, however, forgotten in the hurry and confusion incidental to prolonged absence from illness. The following letter from Wendell Phillips, is published in justice to all parties.

I intended also to have mentioned,—but it was forgotten for the reason just stated—that the extracts in Mr. Abdy's letter from the "Vestiges of Creation" were all republished in the American edition of that work. Whether they would have been had not the author afterward given a low place in the scale of being to the negro race, is a question. The American editor perhaps thought that our masters would forgive the acknowledgment that negroes were men in consideration of the assertion that they were of a lower order than the Circassian race. They do not so much care if they are tyrants, if they can at the same time find an excuse for their tyranny.—G.

DEAR GAY:—I observe in a late Standard some remarks of our English friend Abdy, on a sentence in Henry Colman's "European Agriculture." In my opinion Mr. Abdy has entirely misunderstood Mr. Colman, who was speaking ironically,—in reference to sentiments of others, without endorsing them himself,—stating a fact, not meaning to approve or defend it. The language may be unguarded, since it has led one like Abdy, who probably knows nothing of Mr. C. but from his book, to misunderstand his position and meaning. But for us, who know him, the meaning is evident enough, and when I first read the work, months ago, I saw nothing objectionable in it, and cannot now, except his idea of "a respectable planter's" morality, in which I differ from him entirely. At any rate, careless language is not to be imputed as want of humanity.

Americans in *England*, we know, are rather apt to make broad the phylacteries of their Anti-Slavery reputation, than the contrary: it is hardly to be supposed that our friend Colman would make shipwreck of his. Indeed, nothing would be easier than to take an isolated sentence, even from a professedly Anti-Slavery work, and show the unfortunate writer to be hostile to freedom,—much more a casual allusion to a work on a different topic.

Let me take the opportunity to express my thanks to Mr. Abdy for his deeply-interesting communications,—and my admiration of the consistent and disinterested course which has marked his whole connection with American questions, both while here, and since his return, and specially of his late noble protest, in common with James Haughton, of Dublin, against the policy of the Anti-Corn-Law League. The mistake in his letter, to which I have adverted, only shows the vigilance of his watchfulness in behalf of the slave.

Yours truly,
WENDELL PHILLIPS.

NATICK, Aug. 12th.

A Well-Merited Rebuke.

A missionary at the South—one of those who tries hard to serve God and Mammon—relates in some one of the religious papers the following incident:

"Allow me to relate a fact which occurred the spring of this year, illustrative of the character and knowledge of the negroes at this time. I was preaching to a large congregation on *the Epistle of Philemon*; and when I insisted upon fidelity and obedience as Christian virtues in servants, and upon the authority of Paul, condemned the practice of *running away*, one half of my audience deliberately rose up and walked off with themselves, and those that remained looked anything but satisfied, either with the preacher or his doctrine. After dismission, there was no small stir among them: some solemnly declared 'that there was no such epistle in the Bible;' others, 'that it was not the gospel;' others, 'that I preached to please the masters;' others, 'that they did not care if they ever heard me preach again.'"

If a professed minister of the Gospel could be wicked enough to preach such doctrine to the slaves, and so pervert the meaning of the religion he was teaching, it is singular that he should be fool enough to expose his own baseness.

War!

By the news from Mexico, in another column, it will be seen the storm is almost upon us. This is the first fruit of Annexation. You careful Yankees in Wall street and in State street, Boston, who could not be moved by the Texas iniquity to any efficient action lest you should offend your Southern masters, and were reconciled to this great wickedness because it would bring money to your coffers, do you shake in your shoes now? Thousands who could not remember the slave, when stripped of their wealth may believe that, after all, that "honesty is the best policy." But let the storm come. The cowardly North may yet be whipped into calculating the value of a union with slaveholders.

SOUTHERN HOSPITALITY.—The editor of the Haverhill (Mass.) Gazette says that he received a letter recently, postmarked Athens, Alabama, enclosing an article cut from that paper, wherein he had seen fit to make some strictures on the "Peculiar Institution." The writer of the letter says: "I wish I had you here, and I would give you thirty lashes before breakfast, the usual compliment I give the refractory slaves I own."

This Week's Paper.

FOURTH PAGE.—*Poetry*: The Excelled. Hymn for Emancipation. Song. *Miscellany*: Marie, or Slavery in the United States, (*continued*). Anecdote of Master and Slave. Was it Providence? Deferred Items.

FIRST PAGE.—*Peculiar Institution*: White Slaves. Abduction of three citizens of Ohio! The Mob and Murder in Indianapolis. The Slaver Spitfire. Battle Royal in Rapides, La. Another Kidnapping Case. *Pro-Slavery*: Gov. Hammond's Letter on Southern Slavery (*continued*). *Selections*: The Right of Search. New Treaty with France. New England Yearly Meeting of Friends.

SECOND PAGE.—*Selections*: Important Decision in Illinois. Let us agree to Differ. *Communications*: Letter from D. S. Grandin. Epistle from Genesee Yearly Meeting to Greenplain Quarterly.

GENERAL INTELLIGENCE.

Foreign.

Seven Days Later from Europe—Arrival of the Steamship Great Britain.

The death of Earl Grey is amongst the events of the day. He was eighty-one years of age. The father of the Reform Act, and four years a Prime Minister of England, the deceased nobleman filled a large space in the country's eye, during one of the most eventful periods of its history.

An attempt was made the other evening—it is hardly necessary to say it was unsuccessful—by Mr. Ewart, to produce a repeal of the duty on those two prime necessaries of life—bread and cheese. Sir Robert Peel resisted the motion on the ground, principally, that the tariff had been so recently reduced, that any further tampering with it so soon was out of the question.

Frederika Bremer, the popular authoress, is about visiting the United States.

The Common Council of London have voted £500 to the sufferers at Quebec.

IRELAND.

Repeal Association.—Monday, July 21.—The weekly meeting of the Association was held this day.

Mr. O'Connell acknowledged the receipt of £12 from New York, and read a letter accompanying the remittance, which animadverted on certain expressions uttered by Mr. O'Connell on a late occasion, to the effect that if England rendered justice to Ireland, she might calculate on the assistance of Irishmen in enabling her "to humble the proud Eagle of America." What he (Mr. O'Connell) said on the occasion referred to was, that if England did render justice, full and ample justice, to Ireland, she would be in such a position, through the co-operation of Irishmen, as to defy all the nations of civilized Europe, and be even able to pull down the flag of America itself. Such was the sentiment he uttered, and he believed such was the sentiment of Ireland also.

After referring to a variety of topics having reference to the future mode of carrying on the agitation, Mr. O'Connell concluded by giving notice of his intention to prepare and put in form during his sojourn in the country, bills, with the view to their adoption by the British legislature, and that each member of Parliament should be furnished with copies of them fully six weeks before the commencement of the next session.

Mr. O'Connell is about to retire to Derrynane, where he proposes to occupy himself during the recess with the details of various measures for carrying out his views.

FRANCE.

We see by the Paris papers of Thursday, that, on Wednesday, Marshal Soult, rebuked by M. de Boissy for severity to the army in Algiers, took occasion to palliate the abominable massacre at Dahra. "It would," he said, "have been atrocious in Europe; but such things are necessary in Africa; and the exterminated tribe had committed cruelties on French soldiers." The French papers loudly renew their indignant protests on this extenuation of the atrocity.

The Chambers were prorogued on Monday.

SPAIN.

The Madrid papers give long accounts of the insurrection in Catalonia, but they add nothing to the information direct from Barcelona.

SYRIA.

The intelligence from Syria represents that country as being in a very disturbed state. The Druses were roving in quest of plunder, and intent on pillaging all travellers that come within their reach.

Conflagration at Smyrna.—The following details are taken from a private letter, dated Smyrna, July 6th, 1845:

"Smyrna, is again in misery and ruin; a larger and more awful conflagration than the last commenced on the evening of the 3d inst. and continued violently for twelve or fifteen hours, and upwards of two days in burning embers and side fires; even up to yesterday, here and there magazines and stone buildings were burning—some from being opened too soon burst into a flame. It began in the centre of the town, aided by a furious north wind (which afterwards changed,) destroying every thing right and left, and for a circumference, I calculated, of at least a mile and a half."

Ten Days Later.—Arrival of the Hibernia.

The Hibernia arrived at Boston on Sunday. Her advices are to the 4th instant.

The news is not important. Parliament were engaged principally on local bills. Both houses had passed a resolution for an appropriation of £20,000 to the sufferers by the first Quebec fire.

The Queen was about to visit Antwerp and the Rhine.

The wife of George Catlin, Esq. the celebrated painter and delineator of Indian customs, died in Paris on the 30th ultimo.

IRELAND.

Repeal Association.—At the meeting of the Repeal Association, on Monday, the most prominent subject was a dispute between the Repealers in London. A section of that body were in rebellion against the warden, Mr. W. J. O'Connell: and they threatened to call a public meeting at the National Hall, in Holborn, to lay their grievances before the public.

Mr. O'Connell said that if they did so, their names should be struck off the rolls of Conciliation Hall. The Repeal Rent for the week was announced to be over £250.

From the Tribune.
War with Mexico!!!

The Texas iniquity seems to be culminating. We have long seen that Mexico could not avoid going to war with us. That a scheme so iniquitous in its beginning, so deceptive in its progress, and so reckless of all precedent, in its consummation, should end in blood, wantonly and cruelly shed—not for liberty, but slavery—not for principle, but plunder—was to be expected. We are not going to write on this subject now; we merely give the facts as we find them. If the spread of the area of Slavery and bloodshed may yet be averted we shall rejoice. The prospect, however, is dark. The following important document we take from the New Orleans Jeffersonian Republican of August 7th. We have no reason to doubt its authenticity.

VERA CRUZ, July 21, 1845.

DEAR SIR:— * * * * I have only one moment's time to hand you the enclosed, to which I refer you. We are momentarily expecting to receive the declaration of war against the United States, from Mexico. Every one is making preparations to leave this place and move into the interior. The Water Witch will sail for your port on the 28th or 29th inst. Yours.

OFFICE OF WAR AND MARINE.
SECTION OF OPERATIONS.

CIRCULAR.—The United States have consummated the perfidy against Mexico, by sanctioning the decree which declares the Annexation of the department of Texas to that Republic. The injustice of that usurpation is apparent, and Mexico cannot tolerate such a grave injury without making an effort to prove to the United States the possibility of her ability to cause her rights to be respected. With this object the Supreme Government has resolved upon a declaration of war against that power, seeing that our forbearance, instead of being received as a proof of our friendly disposition, has been interpreted into an acknowledged impossibility on our part to carry on a successful war.

Such an error on the part of the United States will be advantageous to Mexico, because, suddenly abandoning its pacific attitude, it will to-morrow communicate to Congress the declaration of war, and excite the patriotism of its citizens to sustain the dignity of the nation and the integrity of its territory, now treacherously attacked, in utter disregard of all guaranties recognized in this enlightened age.

You will readily appreciate the importance of this subject, and the necessity of preparing the troops under your command to march toward any point which may require protection against these most unjust aggressions. I am directed by the Provincial President to enjoin upon you, as General-in-Chief of your Division, and as a citizen of this Republic, to hold yourself in readiness to repel those who seek the ruin of Mexico. The Government is occupied in covering the different points on the frontiers, and in collecting the necessary means, so that nothing may be wanting to those whose glory it will be to defend the sacred rights of their country.

I have the honor to communicate for your intelligence and to direct your conduct.

God and Liberty—Mexico, July 16, 1845.
GRACIA CONDE.

There are other documents accompanying this, calling upon the "different departments to furnish their quota and complete the contingent of troops required by the decrees of 29th of December, 1843, and the 2d of July, 1844," to aid in carrying on the war which Mexico "wages against the United States, the perfidy and treachery of which power has put her in a part of this Republic." The President *ad interim* requires that the Governors be informed of "the necessity which exists of detailing the number of men, so highly necessary to fill the ranks of the army, and to excite the zeal and patriotism of the authorities, that their preparations shall be effectual, as to fulfil the desires of the Government, and prevent the dignity of the nation from being in any measure compromised;" and that "they may place under arms, in their respective districts, all the force which can be collected in defence of the laws, to be ready to serve as a safeguard of their respective departments, according to the decree of the 4th of June of this year, and the regulation of the 7th of July."

The New Orleans Bulletin of the 7th says that the President had also summoned to the Capital the Extraordinary Council, consisting of Ex-Governors of the Departments, Ministers, etc. who are the Constitutional advisers of the President upon extraordinary occasions. It is probable that until this Council was assembled and its advice given, affairs would remain as they were, because the President is relieved of any responsibility for the course he may pursue, when advised to it by this Council, and it is to be supposed that he would not have the temerity to enter into a war with the United States until he has relieved himself of the responsibility of its results.

Intelligence had not been received of the ratification of Annexation by the Congress of Texas.

The only vessels of war in the harbor of Vera Cruz were the French brig *La Peyrouse* and the Spanish brig *Patriota*.

STILL LATER.—We find the following in the New Orleans Bee of the 9th instant.

MEXICAN CONSULATE,
NEW ORLEANS, August 8th, 1845.

By order of His Excellency, the President of the Republic, I inform the Mexican citizens residing in the United States, that His Excellency has determined that this Consulate be closed, and that I return to Mexico, taking with me its archives, in consequence of the state of our relations with the United States. In compliance with this order, I will this day close my office, and will sail to-morrow for Vera Cruz, on board the Mexican schooner, Relampago.

F. DE ARRANGOIZ, Consul.

The Light Artillery from Fort Hamilton on Friday commenced putting their guns, &c. on board the ship Herman, bound for Texas. It is presumed the ship will sail to-day.

The New Orleans Bulletin of the 9th instant, says:—"The Mexican vessel Relampago refused yesterday to take the Mail we had prepared to send to Mexico and the Sandwich Islands. We learn that the other papers in the city have been treated in the same way. We are at a loss to understand the proceeding. Can it be sulkiness? Or is it really an embargo or declaration of war, made known by the Mexican Consul to the commander of the vessel, which prohibits him from the carriage of American mails? As straws shows which way the wind blows, perhaps here may be found a true index to our international relations."

From Texas.

New Orleans papers of the 3d bring us Texas dates to the 30th ult. There is little news of interest. The U. S. troops had reached Texas, and the following note from Captain Grice describes their first landing on the soil of that *State*:

"ARANSAS BAY, July 28, '45.

"On Saturday, the 26th inst. the American flag was first planted in Texas by authority, upon the South end of St. Joseph's Island, upon which I am landing the troops from the Alabama, inside the bay. There are now 500 men encamped here, and the scene is full of interest. The other vessels with troops are not expected to arrive for several days."

The various Committees in the Convention at Austin have reported the different provisions for a Constitution of the State of Texas, and these are published at length in the Civilian of the 30th ult.

The following articles from the "Bill of Rights" may not be uninteresting:

3d—No religious test shall ever be required as a qualification to any office of public trust under this State.

13th—No bill of attainder, *ex post facto* law, or any law impairing the obligation of contracts, shall be made, nor vested rights be divested, unless for purposes of public utility, and for adequate compensation previously made.

14th—No person shall ever be imprisoned for debt.

19th—Perpetuities or monopolies are contrary to the genius of a free government, and shall never be allowed; nor shall the law of primogeniture or entailment ever be in force in this State.

In the "Executive Department" the 1st section says that "The supreme executive power of this State shall be vested in a Chief Magistrate, who shall be styled a Governor of the State of Texas."

SEC. 4—The Governor shall hold his office for the term of four years from the time of his installation, and until his successor shall be duly qualified, but shall not be eligible for more than four years in any term of eight years; he shall be at least thirty years of age, shall be a native citizen of the United States, or a citizen of the State of Texas at the time of the adoption of this Constitution.

The 5th section of that part of the Constitution having reference to the "Judiciary" department of the State is as follows:

The Governor shall nominate, and, by and with the advice and consent of two-thirds of the Senate, shall appoint the Judges of the Supreme and the District Courts.

The editor of the Civilian is of the opinion that this section will become a law, thus taking the election of the judges from the hands of the people.

The 1st section of the "Legislative Department" provides that "every free white male citizen of the United States, who shall have resided in Texas one year preceding an election, and the last six months in the county or town in which he offers to vote, shall be a qualified elector. Indians not taxed, and Africans and descendants of Africans excepted."

No minister of the Gospel or priest shall be a member of the General Assembly.

The first election to be held on the first Monday and the following day in November, 1846, and the election shall be held on the same days in November, every two years thereafter.

The Civilian says that "it appears to be understood that a majority of the members of the Convention are in favor of inserting a clause in the Constitution to prevent banks."

On the frontiers of Texas all would appear quiet—we see no account of Indian disturbances in any quarter.

West Indies.—The brig Ajax, Capt. Freeborn, arrived at New Orleans on the 6th, bringing dates to the 23d ultimo. A great discussion is going on at Kingston concerning Slavery. On the island of Jamaica the number of laborers has diminished nearly one-half; and though the crop has diminished in corresponding degree, there is the greatest difficulty in taking it in. The laborers prefer working on their own grounds to the hard toil of the sugar plantations, which is but poorly requited. Those who measure the prosperity of the Island by the quantity of sugar exported, speak of this as an evil, but why should it be so regarded?

Ex-President Herard arrived at Port Royal on the 24th ultimo from Santa Martha. It is said he means to settle at Port Antonio for the remainder of his days.

The News from Hayti is to this effect. The French and Spanish parties are waging a war of extermination against each other. Fifteen prisoners were shot at Cape Samana.

The Colonial Legislature are extending the Slave-Trade *a la mode Anglaise*—that is by importing *laborers* from Africa.

General Items.

Another Attempt of Slaves to Abscond.—About twenty-eight negroes ran away from several farmers in the neighborhood of Havre de Grace, Maryland, on Wednesday, belonging to Mr. Davis, Mrs. Jay, and some others. Twenty-seven out of the twenty-eight were captured whilst crossing the bridge up the Susquehanna—the other jumped overboard to swim to the opposite shore, but is supposed to have been drowned.—*Sun*

Capture of Slavers.—The African Luminary says that the British cruisers on the coast have taken twenty-eight slavers since the 1st of January. They belonged to Spaniards, Portuguese, and Brazilians.

England and Brazil.—Slave-Trade.—The British Cabinet have lately declared their intention to treat Brazilian vessels in the Slave-Trade as pirates, notwithstanding the expiration of the treaty between England and Brazil which alone conferred that power. This will be resisted by the Brazilians, who realize immense revenues from the Slave-Trade, but they are too feeble to make any opposition.

The Troops for Texas.—The fine ship Herman, Capt. Welch, has been chartered by the Government to convey Captain Ringgold's troop to the expected seat of war. She will stop at Old Point, and take on board the troop now there, after which she will proceed direct to Galveston. She is expected to leave about Friday, or so soon as the necessary arrangements can be made.—*Baltimore Republican, Aug. 14.*

Died.

In this city, on Saturday, August 16th, DAVID VAN TYNE, only child of Samuel and Ursula Johnson, aged fourteen months and twenty-six days.

NOTICES.

ANNUAL MEETING OF THE CHESTER COUNTY ANTI-SLAVERY SOCIETY.

The Annual Meeting of the Chester County Anti-Slavery Society, will be held at Lionville on Tuesday, the 26th of August. The meeting will convene at 10 o'clock, A. M., and continue by adjournments, probably for several days. It is hoped that the Abolitionists of Chester County will spare no pains to make this, their annual gathering, one of the largest and most interesting which has ever been held. Topics of great interest will be likely to claim the attention of the meeting. Let all come resolved to dare and do what humanity and the time demand for the redemption of the slave. The hospitality of the friends of the slave in the vicinity of the meeting, has not yet been found wanting, and may be depended on now.

EDWIN FUSSELL,
Corresponding Secretary.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your dilligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker,	*Anna M. Hopper,*
Mary Grew,	*Maria M. Davis,*
Sarah M. McKim,	*Sarah Pugh,*
Hester Reckless,	*Martha Carman,*
Lydia Gillingham,	*Sarah Douglass,*
Gertrude K. Burleigh,	*Sarah Lewis,*
Elizabeth J. Neall,	*Margaret Jones,*
Olive Bacon,	*Emily A. Winslow,*
Hannah L. Stickney,	*Margaret Griscom,*
Mary T. Stickney.	*Teresa K. Hallowell,*

PROVIDENCE, May 10th, 1845.

ABOLITIONISTS OF RHODE ISLAND.

DEAR FRIENDS.—*The Annual Fair* of the *Providence Ladies' Anti-Slavery Society*, will be held in this city on the *first Wednesday* (Commencement Day) of September, 1845.

On behalf of this Fair, we would address not only the friends of Freedom in Rhode Island, but the enemies of Slavery everywhere. "Our Country is the world—our countrymen are all mankind." We are endeavoring to overcome, not only our foes, but the foe of universal freedom and of all freemen. The *spirit* of Slavery recognizes, not geographical limits, neither should the saving spirit of freedom. The friends of *Slavery* make common cause. They pour out their sympathy to each other in overwhelming currents. Why should localities throw the cramping cords of restraint around the *energies*, and the blasting influences of non-co-operation, about the *fellowship* of the truly free?

The recent startling and bloody aggressions of the slave spirit in threatening imprisoning, branding, shooting, and murdering those of our brethren who dare feel, speak, and act for the bondman as bound with him; who dare think that mercy is *not* a crime, call for strengthened and more powerful, nay, unwearied exertions—more self-denial—personal sacrifice on our part, that we may bid the monster back to the hellish place of its birth. As a nation, we are on the verge of ruin. The prisons, the bloody defiance of the oppressor—the cry of our murdered brother's blood, from every mountain and valley—plain and swamp, of the South;—the shriek of the captured fugitive, as he is hurled back to bondage by slavery's northern "hell dogs;"—all these and more, proclaim to us that inaction *is treason*, and silence, *crime*.

Come and help us. Help us expel from the world a monster spirit that gluts upon the liberties and lives of God's free men. Be not penurious—"As ye would that others should do to you, do ye even so to them." Your own bodies are imprisoned—the fetters are on your limbs—the iron in your soul—inasmuch as this is your brother's fate.

Give us of your substance—no matter of what name, kind or nature it may be—everything—anything will be valuable. Almost *every* person has *something* that may be devoted to this purpose. Will you not hunt it up? Do it for humanity's sake—for God's sake—for your own sake.

All contributions, or communications for information or otherwise, may be sent to the Anti-Slavery Office, corner of Broad and Dorance Streets, care of Amarancy Paine.

S. R. Harris,	*Hannah B. Shove.*
Mary R. Clarke,	*Lucretia Francis,*
Abby Thurber,	*Olive Taber,*
Sarah B. R. Foster,	*Abby A. Lake

Poetry.

For the National Anti-Slavery Standard.

THE EXCELLED.

BY A. DAPHNE BROWNE.

"A gentleman had an American mocking-bird in such health and vigor that it was either constantly singing, or else imitating the various sounds it heard. Wishing to test the powers of the bird still further, an unusually large price was given for a blackbird, celebrated for its vocal powers. It was placed in the same room with the mocking-bird; early on the second morning its song was resumed, and its charming notes were warbled forth with all the sweetness and modulation which may be heard in its native brakes. The mocking-bird listened, and was silent for some time; then all at once the blackbird's notes were heard to issue forth, but louder and sweeter than those of the woodland songster. The poor blackbird heard them, felt that it was excelled, remained silent, drooped, pined, and died."

Now pour thy liquid melody!
Thou bird of sable wing!
And forth upon the breezy air,
Thy echoing music sing!

Sing of a green-wood home, thou bird!
And melt thy heart away
In a dream of its trees and clust'ring flowers,
And its fountain's silvery spray.

Sing thou of these, for a mocking one
Sits waiting thy silence now,
To weave in stranger notes the song
From thy own forest bough.

Then let thy sweetest strains be heard,
The purest theme have way;
That in the notes a spell of power,
May chain the mocking lay!

The song hath ceased; the captive bird
By thought of home inspired,
Hath given all of melody
That touching theme required.

In vain, in vain! the mocking-bird
Hath caught the gentle tope,
And to thine ear sent back the song,
E'en clearer, sweeter, than thine own!

And higher, higher mounts the strain,
Triumphantly it floats,
Above the wavy air that erst
Scarce trembled with *thy* notes.

Now, dark one! once again,—but stay,
Why is thy crest so low?
Why hast thou veiled thy glancing eye,
And dimm'd its brightness now?

Thou art excelled! thy thrilling tone
Of joy is hushed for aye,—
And never will thy home again,
Echo to that sweet lay!

Thou hast heard a stranger tongue
Warble thy own soft strain,—
And never will thy proud heart woo
Its music back again!

From The Tribune.

HYMN FOR EMANCIPATION.

BY OLIVER JOHNSON.

Slavery was pootished in the British West Indies, August 1st, 1834; and, in all the Islands except Antigua and the Bermudas, (where Immediate Emancipation was wisely preferred by the local Legislatures,) was succeeded by a system of apprenticeship, which worked so badly that, on the 1st of August, 1838, the blessings of entire freedom were substituted in its place.

TUNE—*The Wild Huntsman of Lutzow.*

I.

The bondmen are free in the Isles of the Main!
The chains from their limbs they are flinging!
They stand up as MEN—never tyrants again
Their God given rights in proud scorn shall profane!
It is LIBERTY'S song they are singing:
Hark! loud swells their strain o'er the foaming sea—
"Freedom! holy Freedom! Freedom, our joy is in thee!"

II.

That shout of the freedmen bursts sweet on our ears!
Their hymn full of joy hear it swelling!
Their hearts throb with pleasure, their eyes fill with tears,
As ends the hard bondage of many long years:
Now, exultant, with pride they are telling—
"Free, free are we from the slave's hard yoke!
Freemen, faithful freemen—freemen our fetters have broke!"

III.

Now praise to JEHOVAH! the might of His Love
At length o'er the foe is prevailing;
His Truth was the weapon, and by it we strove,
In the light of His Spirit sent down from above—
E'en His Love and His Truth never failing;
Thanks, thanks unto God! now the slave is free!
Freedom! holy Freedom! FATHER, our thanks are to Thee!

IV.

Alas! that to-day on Columbia's shore
The groans of her slave's are resounding!
On plains of the South their rich life-blood they pour!
O freemen! blest freemen! your help they implore!
It is Slavery's wail that is sounding!
Hark! loud comes the cry on the Southern gale—
"Freedom! Death or Freedom! Freedom or Death must prevail!"

V.

O ye who are blest with fair LIBERTY'S light,
With courage and hope all abounding,
With weapons of love be ye bold for the right;
By the preaching of truth put oppression to flight:
Then, your altars triumphant surrounding,
Loud, loud let the anthem of joy ring out!
"Freedom! holy Freedom!" let all the world hear the shout!

VI.

O fairest of Isles! your example shall shine,
A star in the firmament gleaming!
A beacon of light whose ray is divine,
Giving hope unto all who in bondage may pine.
Now, ye nations! awake from your dreaming!
Blow, blow loud, the trumpet of Jubilee!
Bondmen! weary bondmen! bondmen, YE ALL SHALL BE FREE!

NEW YORK, August 1st, 1845.

From the Dublin Nation.

SONG.

"Forget old wrongs!" why yes,
When they shall cease to wound us;
Not when, as now, they press
Their galling chains around us.
But wake and strive anew;
And present wrongs take heed of;
What hearts can feel and hands can do
The present day hath need of.

Why seek in olden songs,
In ancient tale and story,
For legends of your wrongs,
And traces of your glory?
Have ye not hearts to be
The home of free aspiring?
Have ye not eyes to see
The chains that ye expire in?

Then wake your hopes once more—
You more than ever need them—
And raise from shore to shore
The thrilling cry of freedom;
And be the past forgot,
When it hath ceased to wound us;
But sleep—oh, sleep ye not,
While present chains are round us.

Miscellany.

MARIE;
OR
Slavery in the United States.

From the French of Gustave de Beaumont, Colleague of de Tocqueville, in the United States.

(Translated for the Standard.)

CHAPTER VII.—[CONTINUED.]

The Mystery.

The Catholic prostrates and humbles himself. He worships God through clouds and mysteries. The Protestant prays with uplifted brow, and eye raised to heaven. He looks God in the face. It is a noble worship, but a proud one. Is man strong enough to compare himself so immediately with the divinity? Is he great enough to sustain the approach of so much greatness? Can one adore what one comprehends?

In returning from the Presbyterian church, I felt my soul troubled, and tumultuous passions awakened in my heart. Nelson interrogated me, and I replied: "Your religion seems worthy of a free and intelligent being; but man is also a creature of affections, who needs to love; and this worship has not touched my heart."

Nelson made me no reply.

"Alas!" cried Marie, "is anything to be desired in a world like this, which shall dispose the soul to tenderness!"—She paused abruptly.

The half-suppressed words of Marie, and her vague expressions, tormented me more and more each day. Unceasingly I besought Heaven to disperse this mysterious cloud. I should not have been so anxious for the disappearance of the shadow, could I have foreseen how fatal was to be the light.

I was in the habit of walking in the vicinity of the column raised to the memory of Washington. It is a solitary spot, and one is surprised to see, so near a monument which will be the most beautiful ornament of the city, an untamed forest, which seems but the beginning of the wilderness. It was there that I collected my thoughts, and reviewed my impressions; and I found an exceeding charm in these silent meditations.

One day I followed the course of my reveries through the forest, taking only the caprice of the moment for my guide; or rather, walking by chance, without thought or calculation, except to avoid the trees and vines. During this adventurous movement of the body, I felt my thoughts freer, my soul more disengaged, and my imagination bolder in its flights. Every step I took showed me a new scene, which gave me some great thought or tender sentiment. There is in the murmur of the breeze among the reeds, in the trembling foliage of the old oaks, a voice which goes solemnly to the soul of man, and speaks affecting harmonies to the hearts that best know how to love.

Ah! how strongly in utter solitude does an impression of sorrow take possession of our senses! At the remembrance of Marie, so beautiful and so afflicted, I felt my heart fill with grief and love. Oh, ye of troubled spirit! quit not the world of men; for in the stillness of solitude, one only hears more plainly the voice of the passions. The calm of nature makes to feel more strongly by contrast, the agitation of the soul; and it seems as if there were in the desert a void immense that the heart of man had been commissioned to fill.

In the midst of this sonorous silence, beneath these resounding vaults of verdure, I allowed to fall from my lips the name of Marie. I stopped instantly. It seemed as if my mouth had been indiscrete. One does not fear to pour forth words amid the murmuring of the winds, or the rustling of the leaves. But the silence of the forest!—how attentive it seems to every whisper. It is like the mute, listening assembly; the stiller it is, the more it agitates the orator.

If this sensation of terror takes from the power of him who speaks, it gives strength to him who prays; for all is religious in the silence of nature.

"Oh, my God!" I cried, "though thine arm should be laid heavily on me, let it sustain the afflicted being who has no hope but in Thee!" And I prayed from the depths of my heart.

Till now I had not felt the whole strength of my love for Marie. The image of her sorrow came to my heart like a visitation of remorse. If I was innocent of her sufferings, was I not guilty that I did not console them? Love, which is afflicted by joys of which it is not the author, is made miserable also by the tears which it has not caused to flow, and whose source it does not dry.

A Virginia-Cardinal, fluttering in the magnolias, dazzled my eyes with his bright red plumage, and interrupted my meditations. I then found that I had lost my way.

I strove to retrace my steps, but my rapid course had left so few traces that I could not succeed.

I judged somewhat of the place where I was, and of the direction I ought to take to return to Baltimore, by the position of the sun. But in a forest, the slightest deviation from the true line, diverts you from your route; and after a thousand vain attempts to recover my way, I stopped, breathless, feeling my knees bend under me, and threw myself at the foot of a tree that had been half prostrated by the tempest.

At this moment the forest became stiller and stiller, the shadows lengthened around me, and the mocking-bird saluted with one more cry the last rays of the sun, dying upon the tops of the great pine-trees. My strength was exhausted, and slumber took possession of my senses.

It was not without danger that I had yielded in the forest to this heaviness, at the coming on of night. The last gleam of twilight is always succeeded in the Southern States, by a cold and penetrating dampness. This sudden coldness, exhaled from the ground, is very hurtful, and I might be seriously injured by it.

But danger was from my thoughts. My heart was full of the emotions which had just agitated me. The image of Marie was ever before me;—I had gone to sleep in the midst of that remembrance, and fleeting dreams spoke to me still of her love, and brought before my eyes a thousand lovely apparitions. I seemed to see the daughter of Nelson seated at my side. Her beauty and her grace charmed my sight, but her mysterious sadness troubled my joy. "Marie!" I said, 'why do you weep? what hidden grief rends your heart? Is it for thee to dwell on earth to suffer, sweet Angel! thou whose very glance is enchantment and consolation! If thou art unhappy, why dost thou not rest thy heart upon the heart of a friend? Alas! thou canst not know how much thou art beloved by Ludovic. Only the fire of thy glance could have reanimated my pale and half-extinguished life; and my soul, once grasping and insatiable, now rejoices in the only sentiment that could satisfy it." Then I heard her sweet voice replying in tender and melancholy accents. I took her hand—I pressed it to my heart—I covered it with kisses—it was wet with my tears.

Suddenly I awoke. I felt the gentle motion of a hand upon my forehead; I half-opened my eyes. Good Heavens! What saw I? Marie! Marie—kneeling near me, and raising her suppliant hands to heaven.

Oh, never had so various a crowd of feelings thronged the depths of my heart.

If nothing is sadder than the awakening that dissipates a delightful dream, what is sweeter than a vision of love and joy, which, by a touching error, disposes the soul to tenderness, and prepares it for the reception of a transporting reality! This happiness, of which sleep had brought me only the phantom, I now experienced; and mingled with it was all the illusion of the departed vision.

At first, I was mute in the presence of her who was my whole life, for I knew not but some vision had deceived my senses. I thought I had awakened; but was it not rather the beginning of a dream?

"Oh, my God! Ludovic," said she, "hasten from this spot. Night is at hand, and a mortal cold will succeed the burning heat of the day."

"Marie!" I said, "art thou the angel of my life—the good genius of my destiny?—or hast thou come as a deceitful vision, to prick my senses, and sport with my unhappiness?"

"I am unacquainted with deceit," said the young girl, with a lovely emotion. "My heart is simple and upright. I saw you, Ludovic, departing for the forest, and as you did not return at the close of day, I foresaw that you would not be able to find your way, and I shuddered at the thought of the peril that threatened you."

"But, my beloved! your generous devotedness shares the danger with me!"

"Fear nothing," she replied; "I know all the windings of the forest; not one of its mosses is there that I have not found,—I know the morning and evening shadows of every tree. The women of Baltimore are seen in the public walks; but I cherish these solitary retreats, where at least——"

She stopped a moment in thought, and then bade me hasten, beginning to walk as she spoke. I had seized her hand; my tears flowed abundantly; I experienced a thousand feelings that I could not express.

"Marie!" I at length said, "before I knew that you loved me, I felt a destroying flame in my bosom. My tenderest feelings were mingled with bitter suffering, and cruel agitation; but you have just proved that you love me, and my heart is penetrated with emotions of unknown sweetness. My love is now still more ardent, but it is tranquil. I conjure you to yield to the charm of this holy and unmingled impression. I see your melancholy;—Marie! you hide from me some sorrow. Do you not then believe in my love? Alas, why did not the echoes of the forest tell you of the feelings which I erewhile confided to them?"

"Would to God," said Marie, "that I had not heard these lonely revelations. Ludovic! while you slumbered your voice murmured enchanting words, which gave the crowning grief to my misfortune. Alas—"

She could not finish. I saw her keep down the throbbing of her heart, and force back the tears that filled her eyes, that she might not weep.

"What is this mystery?" cried I, with energy. "Marie, I entreat you, open your heart to me, that I may know your sorrow, as you know my love. Each one of your afflictions shall be extinguished in my heart. Sorrow is not like sound, increasing as it goes on: it ceases when it finds an echo. My beloved! incline your head towards mine; rest for support on me. You know not what there is of sweetness and of power in the union of two hearts that beat, of two bosoms that breathe, together! Whatever is your destiny, you cannot be so happy in my protection as I shall be proud of your love. Marie! be my friend! be my cherished wife! If, upon this tempest-beaten earth, you are to bend beneath the hurricane, you shall, at least, find a shelter where your head may repose. Your bitterest tears shall be less bitter as they mingle with those of a friend; and if, from the overshadowing cloud, the thunder should strike us both, thus closely united, heart against heart, it would be sweet to us to die together, breathing in each other's arms the last sigh of life and love."

Thus I spoke—but Marie replied not. Meanwhile we were rapidly approaching Baltimore—alas, too quickly. Ah, how should I have blessed Heaven, had we wandered from the way! what intoxication pervaded my whole being! what delirium in the depths of my heart!

This long companionship of my passions with solitude,—these secrets of my love confided to the wilderness, and wrested from my slumber,—so much happiness succeeding to danger,—Marie, my deliverer, my guide and my companion,—our voices united,—our arms wreathed together,—our walk in the silence of the evening; and at the close of day, the star of night shining down upon us with his train of tender reveries,—a whole world of thoughts, and feelings, and passions, which wrought together in my heart in the midst of this mute and slumbering world of nature:—these vivid impressions, the meteors of the soul, rose to my memory, like trails of fire.

Again I questioned Marie. "Why should you repel the look that seeks yours? Listen! does not my heart beat in unison with thy heart? Do you not feel my soul mingled with your own? They are one—and no power can divide them. Woe to whoever shall break this sacred alliance!"

"Stay!" cried Marie, and then she was suddenly silent.

"Ludovic!" she at length continued, "I will not try to express the feelings which fill my heart. You have just spoken to me a language, the sense of which I comprehend, for it is that of the heart;—but I know not the words. Oh, I beseech you cease to say what overwhelms me at once with joy, and with despair. The image of happiness is too afflicting for such as may not be happy. You love me, Ludovic! My God! this love which makes my joy, is also the warrant of my wretchedness.—How terrible is my fate! yet a single day, and you shall know its secret."

We had, meanwhile, reached the city. "Stop!" said she, with a commanding voice. "Here is the city. I must enter alone."

Thus saying, she left me, full of the deepest trouble.

Oh, how long and full of torture are the hours of uncertainty, when one is sure of a misfortune of which nothing but the nature is doubtful!

A known misfortune gives the soul a standing-point. We suffer, but we know wherefore; and we stop and fasten on the cause. The soul seizes, as a prey, on this profound perception of its own pain.

But a misfortune that is felt before it is known,—an intaugible ill, which presents itself to the imagination under a thousand different forms,—a vague, yet poignant sorrow, of which we know not the kind, the cause, or the duration;—how shall we sustain such a torture? what moral power shall be called to our aid? Shall we resist or yield? Shall the soul arm itself with the fortitude that resigns itself, or with the energy that combats?

Doubt and fear succeeded each other in my mind, with incredible rapidity. I supposed every possible misfortune but the true one. The hours passed slowly, as all hours do that are counted.

The next day, I know not what irresistible power led me into the lonely forest. Perhaps the daughter of Nelson would return thither, to give me the promised explanation.

Ah, how was my soul shaken, in traversing these spots so redolent of recent emotion! All my feelings, whether painful or sweet, were strengthened at the sight of the spot that witnessed their birth. Every inanimate object seemed instinct with a sentiment appropriate to itself. Here was the old oak and its shadow: that was the long reverie and meditation—the movement of the soul towards Heaven. There was the eglantine, whose rose-leaves I had scattered: that was Marie, with her beauty, her fragrant hair, her lovely voice. The impenetrable vine,—that was the mystery. This uprooted cedar,—the despair. Alas, the happiest spots were each the emblem of a several sorrow, and every sorrow claimed a tear.

I wished to see again every place I had traversed the night before. I retraced the slightest of my wanderings. When I reached the place where I had seen Marie kneeling to pray, I prostrated myself with my face against the sod, and covered with my kisses the spot where she had wept.

An involuntary feeling kept me here for a time. Marie did not appear, and at each moment I thought to see or hear her. At the least sound of the wind sweeping through the pine-tops, my heart beat with violence. Everything agitated me:—the fall of a leaf,—the flight of a bird,—the movement of an insect in the grass.

But Marie came not.

On returning to my host's house, I found a general appearance of sadness and mourning. Nelson was walking seriously in his room, raising his eyes to Heaven, and letting fall from time to time a sententious expression. The people of the house, seeing their masters in affliction, partook of their distress without knowing the cause.

Marie was not visible during the whole day.—When evening came, we were seated, Nelson, George, and I, in the drawing-room, where we took tea, according to custom. All were speechless. I dared not infringe upon a silence, so much the more difficult to break for having lasted so long a time, and yet how could I sustain longer, the torments of my uncertainty!

At length Marie entered. Her face was pale, and her step trembling. With downcast eyes, she seated herself near her father. At the end of a few moments, Nelson raised his voice and said to me:—"My young friend, I know your views. I believe them pure, and you have my esteem. But you know not our misfortunes. You are now about to learn them, and to give us your compassion."

(To be continued.)

From the Lexington (Ky.) Luminary.

ANECDOTE OF A MASTER AND A SLAVE.

In 1806, A. E. M., who had been born and educated in Virginia, settled in one of the frontier counties of Kentucky. His father had slaves, and he had been always used to the practice of associating with the term *slave*, the true Virginian acceptation. Mr. M. purchased a negro man to assist (or rather attend to his farm) for he was a lawyer by profession, and knew very little about farming.—And sometime about the latter part of July, the negro was directed by his master, to take his hoe, and go through the cornfield, and cut down the rank weeds and luxuriant sprouts, that had grown up there. Jack took his hoe, and went to his work; for he was really an excellent slave. Some days after, his master taking a ramble through the cornfield, to see if the roasting ears were not fit to use, accidentally comes across Jack, not engaged in cutting weeds, but sitting at his ease between the extended roots of a large stump, with his head leaning on the top of it, and fast asleep. The day was very hot, and Jack had selected a stump the tall sprouts of which formed a complete protection from the scorching rays of the meridian sun; where he was enjoying *Nature's grand restorative*, happy as a prince. His master at first felt provoked, and concluded that he would apply one of the sprouts that formed Jack's pleasant arbor, to a very different service. But as he had never before had occasion to even reprove Jack, he hesitated, and upon a second thought concluded that as he appeared to be quite happy, it would be ungenerous to interrupt his enjoyment. He therefore took a seat on another stump, a few feet from the slave, and fell into a train of reflections on the relations between *master and slave*. This engaged him for an hour or more. He then got up and returned to the house, leaving Jack to his repose. His wife inquired how Jack made progress in cutting weeds.—He told his wife the circumstance of finding Jack asleep, and that he had left him happy as he found him. She expressed some surprise, that he had not at least awoke him, and set him to his work. He then gave his wife the reasons for his (as she thought) extraordinary conduct. "I was at first disposed," said he, "to pull off one of the tall sprouts that formed Jack's pleasant shade, and give him a whipping. I then concluded to sit down and rest myself, and let Jack indulge in his repose. While musing on his happy countenance, I fell into a train of reflections on the subject of *master and slave*, as personified in Jack and myself, still feeling strongly inclined to flog him when he awoke. While musing on the subject, the rule laid down by the Saviour occurred to my mind, 'do unto all men,' &c. I was obliged to decide, that I would not like to be interrupted in so happy a sleep, by the application of a sprout, and so I determined not to whip Jack. My next reflection was, how I came by the right to chastise my fellow-man, for indulging in the embraces of balmy repose. Littleton, Coke, Blackstone, &c. were called in to aid my inquiry. None of my law authorities established my right—they all gave me power to chastise my slave, but I was searching for the right to do so. I found that my law authorities would punish me for whipping my fellow-men who were free; but my slave I might chastise at pleasure. Why? Because he was my slave. My next inquiry was, how did Jack become deprived of his freedom. Oh! he was born a slave; that is, his mother was a slave when he was born. And here my law authorities left me. When at college, I had read and always admired the principles of our Government, as developed in our Declaration of Independence, and the first paragraph of that noble instrument stared me 'flat in the face.' 'All men are born free and equal.' I blushed for my folly, denounced Slavery as inconsistent with the law, religion, or humanity, and left Jack to his repose. I have been compelled as a lawyer to decide against Slavery, as a philosopher to decide against it, as a philanthropist to decide against it, and how can you, who profess the Christian religion, help deciding against it, when the golden rule of the Saviour so expressly forbids it?—From this day Jack is FREE!"

This man was then a disciple of "Tom Paine," his wife was a member of the Baptist Church. The sequel is short. Jack was informed by his mistress of the whole transaction. He was greatly mortified at his own bad conduct; but he had a nobleness of mind that would not be outdone in generosity. He positively refused to part with his master, but determined never to go to sleep at his work again. He lived in the family about two years, and died.—His master, in two or three years afterwards, died of the consumption, rejoicing in the hope of the gospel. His wife, I believe, is still living.

WAS IT PROVIDENCE.

Take, for example, a young girl, bred delicately in town, shut up in a nursery in her childhood—in a boarding-school through her youth, never accustomed either to air or exercise, two things that the law of God makes essential to health. She marries; her strength is inadequate to the demands upon it.—Her beauty fades early. She languishes through the hard offices of her giving birth to children, suckling, and watching over them, and dies early. "What a strange Providence, that a mother should be taken, in the midst of life, from her children!" Was it Providence? No! Providence had assigned her three score years and ten; a term long enough to rear her children, and to see her children's children; but she did not obey the laws on which life depends, and of course she lost it.

A father, too, is cut off in the midst of his days. He is an useful and distinguished citizen, and eminent in his profession. A general buzz rises, on every side, "what a striking Providence." This man has been in the habit of studying half the night, of passing his days in his office and in courts, of eating luxurious dinners, and drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off? The evil rarely ends here.

The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

It has been customary in some of our cities, for young ladies to walk in thin shoes and delicate stockings in a midwinter. A healthy, blooming young girl, thus dressed, in violation of Heaven's laws, pays the penalty; a checked circulation, cold, fever, and death. "What a sad Providence!" exclaim her friends. Was it Providence, or her own folly?

A beautiful bride goes, night after night, to parties made in honor of her marriage. She has a slightly sore throat, perhaps the weather inclement; but she must wear her neck and arms bare; for whoever saw a bride in a close evening dress? She is consequently seized with an inflammation of the lungs, and the grave receives her before her bridal days are over. "What a Providence!" exclaims the world. "Cut off in the midst of hope!" Alas! did she not cut the thread of life herself?

Look, my young friends, at the mass of diseases that are incurred by intemperance of eating and drinking, or in study, or in business; also being caused often by neglect of exercise, cleanliness, pure air, by indiscreet dressing, tight lacing, &c. and alike, quietly imputed to Providence! Is there not impiety as well as ignorance in this? Were the physical laws strictly observed from generation to generation, there would be an end to the frightful diseases that make life a torment or a trial. It is the opinion of those who best understand the physical system that this wonderful machine, the body, this goodly temple, would gradually decay, and men would die as falling asleep.—*Miss Sedgwick.*

Deferred Items.

Mr. Adams and the Right of Petition.—Some time ago, Julius Pratt & Co. of Meriden, Ct. presented to the Hon. J. Q. Adams, an ivory cane, as a mark of respect for his public services, which he (Mr. Adams,) deposited among other interesting relics, in the Patent Office, at Washington, assuring the donors that should the right of petition become triumphant, he would cause the fact (or enjoin this duty upon his successors) to be engraven upon this cane. In a letter to Julius Pratt & Co. dated the 26th of March, 1845, after referring to the repeal of the 25th rule, on the 3d of December, 1844, Mr. Adams says:

"On that day, was the right of petition triumphant in the House of Representatives of the United States. May it never again be suppressed or impaired. I have caused the date, 3d Dec. 1844, to be engraved under the scroll, bearing the motto, "RIGHT OF PETITION TRIUMPHANT," and have returned the cane to the Patent Office, to be there kept among the models, characteristic of American intellectual energy, American exquisite handicraft, and American irrepressible love of freedom."

In first noticing the "LET US ALONE" motto, adopted by the new State of Florida, an exchange paper expressed a wish for some information concerning its origin and object. Two Florida papers have vouchsafed an answer, as will be seen by this extract from the Tallahasse Sentinel:

Origin of our contemplated State Motto.—The Floridian ascribes it to the "French manufacturers of Lyons;" but it has an older date. It was the frantic exclamation of an "unclean spirit," to our Saviour, and occurs in Mark, 1st chapter 24th verse:

21. And they went into Capernaum, and straightway on the Sabbath-day he entered into the synagogue and taught.

22. And they were astonished at his doctrine, for he taught them as one having authority, and not as the scribes.

23. And there was in their synagogue a man with an unclean spirit,

24. Saying, "LET US ALONE;" what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us?

The First of August.—A large number of persons of all ages, colors, conditions, sects, and parties, met in Rodman's Grove, on Friday last, to celebrate the anniversary of the emancipation of the negroes of the British West Indies. John Bailey, of New Bedford, was called to the chair, and the following gentlemen addressed the meeting:—C. L. Remond, of Salem; Wm. A. White, of Watertown; J. N. Buffum, of Lynn; the Rev. Mr. Washburn, of Somerset; David S. Pierce, of Fall River, and a Mr. Rankin, of Ohio, who is largely connected with the *underground railroad*, and the transmission of slaves from the slave States to Canada. The views usually presented on such occasions, were brought forward, and urged with a degree of earnestness that is to be found nowhere except among the advocates of great moral reform. The Church and the clergy got some pretty severe thumps, and the State and the politicians were treated very much in the same way. At one o'clock, the friends partook of refreshments in the *Pic Nic* style; and at four there was a clambake. The day was uncommonly fine, and the people appeared to enjoy themselves right merrily.

In the evening Remond, White, and Buffum spoke at the Berean Temple, to a very large audience. The speeches of Remond, who is a colored man, were of a high order, and showed that it is not to white skins alone, that the power of intellect and soul are confined. Over $18 were collected for Capt. Jonathan Walker, the person lately released from prison in Florida, where he had lain many months, on charge of aiding slaves to escape; and a collection was also taken up for the benefit of Lewis W. Paine, formerly a resident of this place, now in prison in Georgia, charged with a similar offence.—*Fall River News.*

The Operation of the New Post Office Law.—Upon application at the Post Office Department, we learn the impossibility of acquiring correct information, at this time, concerning the general operation of the new postage law. Nor shall we be able to lay before our readers any general exposition of its effects, until after the end of the current quarter, which expires on the last day of next month. From the city post-office, we learn that the number of letters, papers, and packages, passing through their hands, unconnected with the business of the Government, has increased about 33 per cent. when compared with the business of the month of June. The gross amount of proceeds from postage on these has fallen off nearly 66 per cent.; while the postage charged to the Government for its letters, &c. received and sent, is enormous. For the Post Office Department alone, it is said to reach near $400,000 for the month just past.—*Washington Union.*

Transmission of Letters and Newspapers to Canada.—The following notice has been put up at the General Post Office; Letters and newspapers for Canada, posted hereafter, specially addressed, "by the United States Mail," will not be transmitted by closed mails, but will be included in the mail for the United States, and will be delivered up to the post-office at Boston. No Boston postage will be chargeable in this country on newspapers so forwarded. Letters will be subject to the same British rate, as letters for the United States, namely, one shilling when not exceeding half an ounce, and so on; and this rate must be paid in advance, or the letter cannot be sent under this regulation. Postmasters are requested particularly to observe, that the postage on a letter not exceeding half an ounce, addressed to Canada, and marked "by the United States mail," will be 1s, which must be paid in advance; the postage on a letter of the same weight, not marked "by the United States mail," will be 1s. 2d.; to be paid in advance or not, at the option of the sender.

Negro Insurrection.—The plantation of Mr. J. R. Williams, situated some eighteen miles south of this place, was the scene a few days since, of no little alarm and confusion, owing to the fact of the negroes thereon having refused to submit to the authority of the overseer, Robert Hall, who had been left to manage them in the absence of their master. Mr. Hall, in attempting to correct one, discovered that all were armed with dangerous and formidable knives, which they threatened and attempted to use upon him and a neighbor who was present. It is said that Hall succeeded finally in reducing the negroes to subordination, but not until he had called to his assistance several of his neighbors, and had resorted to cold steel and powder and ball. On Monday last, three of the negroes were brought to town, in charge of the Deputy Sheriff, Wm. G. Roper, and were lodged in jail to await their trial at the next term of our Circuit Court, but were released on bail. We are not in possession of all the particulars of the above affair, but have given them as we heard them. —*Helena (Ark.) Shield, July 19.*

Sentence of Capt. Flowery.—The Anniversary of Emancipation in the West Indies, was celebrated in the United States Circuit Court yesterday, says the Courier, by pronouncing sentence on Peter Flowery, heretofore convicted of fitting out the schooner Spitfire, with intent to engage in the Slave-Trade.

The exceptions taken by his counsel having been argued at a former day, were now overruled, and he was ordered to pay a fine of $2000, and to suffer imprisonment in the common jail five years. The sentence was pronounced by Judge Sprague.

Col. Rogers suggested that on account of the unhealthy nature of Boston jail, the sentence might be executed in some other jail, and he named the one at Salem. The District Attorney acceded to the suggestion; and the prisoner was accordingly ordered to be committed to the Salem jail, and he was declared to be in the custody of the United States Marshal.—*Boston Transcript, Aug. 2.*

Twins!—We are assured that a private letter was received in this city yesterday, from one of the most popular and influential members of the Texan Convention, stating that it is in actual contemplation among the leading spirits in that body, to divide Texas into two States, making the Brazos the dividing line; the State west of that river, to be called Austin, and that on the east to retain the name of Texas. That's right, sister! you are altogether too delicious a morsel to be swallowed whole. True your population may be thought too small by some, to furnish four members of the United States Senate, but where the *quality* is so fine, it's not worth while to stand for trifles. Cut yourself in twain by all means! Such blessings as you are should never come single!—*Tribune, Aug. 7.*

The Advantage of Living in a Free Country.—We saw a letter yesterday, from Jacob Conklin, a free man of color, written from the jail in Bellville, St. Clair Co. *Illinois*, and addressed to a gentleman at Oyster Bay, L. I. in which the writer stated that he was held in duress, and liable to be sold under the laws of the State of Illinois, unless evidence of his freedom could be forwarded from Oyster Bay, the place of his nativity, where his mother and other relatives are now living. We understand that the man is known to many of the citizens of Oyster Bay, although he has been absent ten years, and that an affidavit from Vice Chancellor M'Coun, with other evidences of his freedom, will be immediately forwarded. We had understood that Illinois was a free State, and possibly this man may have misunderstood the grounds on which he was detained in prison. Will some one tell us whether, in the recent "Democratic" enlargement of the area of freedom, Illinois has by some hocus-pocus become a slaveholding State? This is certainly a great country, where a man, not on account of his vices, but of the complexion given him by his Maker, is presumed to be a slave, till he can *prove* that he was born in accordance with the Declaration of Independence.—*Tribune, Aug. 4.*

It is reported, says the Boston Post, that the Corporation of Harvard University have voted to invite Hon. Edward Everett to accept the office of President of that Institution, and that it is understood he will yield to the request.

MISS MARTINEAU, we learn from a private letter, is building a cottage at Faxhow, a mile from Wordsworth's residence. Our Bryant was about visiting her. Wordsworth, hearing of Bryant's arrival, welcomed him to his home with great hospitality. Wordsworth, though 76 years old, is hale and vigorous. Miss Martineau continues perfectly well, and is extending the benefit of Magnetic treatment to other sufferers.—*Tribune.*

Nine fugitive slaves passed through Oswego, N. Y. to Canada, a few days ago. They were a portion of those seventy-seven, it is said, in all who escaped from their pursuers in the recent movement in Maryland.

We learn that within two or three days past, quite a number of slaves have disappeared from their owners in this city, and it is believed that they have been assisted off by some Abolitionists, and are now on their way to the Canadas. Dr. Barrett has a negro man missing; Charles Clunk one; H. Von Phul one; Dr. Edmonson one; and there are several more missing. Below this, on the river, the same plans, and perhaps the same persons, have been at work, and the result is that several valuable slaves have been lost to their masters.—*St. Louis New Era.*

The Expedition to Texas.—The New Orleans Tropic of the 27th ultimo, has the following:—"The steamship Alabama sailed on Wednesday for the Bay of Aransas, near Corpus Christi, Texas, having on board officers and men of the Third Regiment of United States Infantry, numbering, all told, 567 strong."

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

Associated Agency.

Central Office, 20 *Wall Street, (basement,) New-York.*

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tenhessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, and water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and, the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already